

THE SPIRIT OF MISSIONS.

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No. 3.

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, TUESDAY, FEBRUARY 13TH, 1894.

—The following elected members were present : The Right Rev. Drs. Doane (Vice-President, in the chair), Whitaker, Niles, Scarborough, Potter and Rulison ; the Rev. Drs. Hoffman, Smith, Satterlee, Applegate, Brown, Greer, Vibbert and Christian ; and Messrs. Vanderbilt, Low, King and Cutting.

—The General Secretary gave notice that it was proposed, on Monday, February 19th, and on the third Monday of each month thereafter, at the noonday prayers in the Church Missions House Chapel, that an address should be made to the clergy on some aspect of the mission work. The first of the series was to be delivered by the Bishop of New York.

—Communications were received from six of the Bishops in the Domestic field concerning the missionary work under their jurisdiction, and their action with regard to the appointment of missionaries and their stations and stipends was formally approved. The Bishop of East Carolina wrote about the financial distress in his diocese, and asked if an increase in the annual appropriation to East Carolina could be made. This request was referred for further consideration. The Bishop of Milwaukee informed the Board that Trinity Mission, Wauwatosa, had become self-supporting from March 1st, crediting much of the success of this to the nourishing care of the Board.

—After mature consideration extending over several months the Board adopted the following ;

“*Resolved* : That whenever a Domestic Missionary Bishop, who has served as such for not less than ten years, shall be permanently disqualified by reason of age or physical or mental disability, from performing the duties of his office, and shall resign his missionary jurisdiction, and whose resignation shall have been accepted by the House of Bishops, he may receive a pension, the amount of which shall in each case be determined by the Board after due consideration of the particular circumstances of the case ; but such pension shall in no case exceed two-thirds of the annual salary paid to him by this Board before his resignation.”

—Letters were submitted concerning the Alaska mission. The Rev. Mr. Canham, now of the English mission, was appointed as missionary at Nuklakayet Station, Alaska, the appointment to take effect when he shall have complied with the canonical requirements of this Church ; the Rev. J. L. Prevost was granted leave of absence, beginning with the summer of this year, and Dr. Driggs leave of absence beginning with the summer of 1895, each for one year. It was announced that Dr. Mary V. Glenton's appointment had now taken effect. Miss Bertha W. Sabine was appointed a missionary teacher for Alaska under the pledge of the Woman's Auxiliary to provide the needful funds over and above all usual offerings. In the event of a special meeting of the House of Bishops the Board requests the Presiding Bishop to bring to the attention of said House

the condition of the Missionary Jurisdiction of Alaska, with especial reference to its lack of episcopal oversight and administration.

—Letters were presented from the Right Rev. Drs. Holly, Ferguson, Williams, McKim and Graves, and from Miss Muir and several of the Foreign missionaries. Bishop Holly informed the Board that the new church edifice reached Port-au-Prince on the 10th of January. Bishop Ferguson's last letter was dated at Sierra Leone, December 30th. He expressed his desire that appointments might be made for Bassa station, the Cape Palmas Orphan Asylum and for St. John's Mission, Cape Mount. One appointment was made, the Woman's Auxiliary having made themselves responsible for all the expenses connected with it—that of Miss S. A. Woodruff. She is to be stationed at the Cape Palmas Orphan Asylum and Girls' School, Cape Palmas. The Bishop wrote that he had heard that the English vessel which was seized for smuggling had been confiscated, together with her cargo, and the officers who were imprisoned at Cape Palmas were fined £500. The investigation was conducted in the presence of the officers from two English gunboats, sent for that purpose. Bishop McKim wrote explaining the imperative need of new buildings for St. Paul's College, Tokyo, saying that without them it will lose much if not all that it has gained within the last three years. The Rev. Mr. Tyng is in this country, making an effort to raise the necessary funds. The following resolution was adopted :

“Resolved: That the Board make statement to the Church that those in the field recognize the great necessity of the erection of new buildings for St. Paul's College, Tokyo, and would be very glad if special offerings in sufficient amount could be given; but in the present condition of the treasury it cannot afford to have any usual offerings for Foreign Missions diverted to the purpose.”

Bishop McKim wrote in a recent letter that a convocation of our mission workers, Japanese and American, was held on the 12th and 13th of January. The Japanese urgently called for American clergymen to live in the capital town of each province and to work from them as centres. In some other missions the Japanese are asking that the number of foreign missionaries be decreased, and so it is especially gratifying to notice the harmony and good-will toward our mission. The Bishop says there never was a time in our work when the Americans and Japanese were so close together. Mr. Jefferys has joined the mission earlier than he had expected; having provided a substitute for his government engagement. At the synod of the Japan Church the question of episcopal jurisdiction was brought forward by the Japanese. This matter was referred by the Board to the Presiding Bishop for such action as he may deem expedient to protect the position of our mission in Japan and to prevent misunderstanding between it and the mission of the Church of England. Miss Muir writes that the winter rains have told heavily on the old school building and the roof is giving way, bringing down the plaster of the ceilings. She asks if there will be any hope of building the new school-house this year upon the newly acquired property.

—Bishop Niles, chairman of the special committee appointed in accordance with the action of the last Missionary Council, at the November meeting, presented and read an admirable report upon the perfecting and putting into operation a system for the missionary instruction and training of the children of the Church. This report is published in this number of *THE SPIRIT OF MISSIONS* and in the *QUARTERLY MESSAGE*.

THE late Bishop Brooks said: “That plea, ‘there are heathen enough at home; let us convert them before we go to China,’ sounds more cheap and shameful every year. It makes the imperfection of our Christianity at home an excuse for not doing our work abroad. It is a plea for exemption and indulgence on the ground of our own neglect and sin.”

MISSIONARY WORK FOR EVERY ONE.

THE Church puts it within the power of every one of her children to do missionary work. The Prayer Book is a missionary which speaks for itself, showing the way of life and preaching the Gospel of salvation. It will make its own way when once it is possessed, and the stranger who examines it will be surprised to find the abundance of good things which it contains. A well printed and substantially bound Prayer Book can now be purchased from the booksellers for the small sum of fifteen cents. Why should not every member of the Church purchase enough to supply all his friends and neighbors who are not familiar with it? Why should not parishes be formed into Prayer Book guilds to supply the Prayer Book to every person within the bounds of the parish first, and then to reach out into the regions beyond? A union of the parish guilds would form a diocesan Prayer Book society to which they could all report what they were doing and by joining their efforts cover the whole territory embraced by the diocese. Diocese touching diocese, the stronger helping the weaker, the whole Church would become a great Prayer Book Distribution Society. Is not that a practicable thing to do? Try it, Men and Women, and see how much you can do in missionary work. Try it Rectors, and see if you cannot stir up your people in this way to good work. Try it, and see if you cannot by combining your efforts build up a Prayer Book propaganda. Even if the parish had to bear the whole expense of distributing the Prayer Book free, it would not be a heavy tax. It would be found, however, that most people would be glad to pay the cost of the book. In any case it would be excellent missionary work, and work that every one could do.

LENTEN PYRAMIDS.

THE boxes for the children's Lenten offerings, which we are prepared to send to any persons who will use them, are so made that they can be folded for convenience in sending them through the mail. When filled with air they expand into the form of a pyramid. On one of the sides is a picture of a bell ringing out the glad tidings of the Gospel; above it are the words, "Tell it out among the heathen that the Lord is King," and underneath are the words, "Tell it out among the highways and the lanes at home." On another side, around the border, is printed: "The Lenten Offering in 1891 was \$50,000; in 1892, \$75,000; in 1893, \$76,000. Shall it be \$100,000 in 1894?" and in the centre are the words: "Can the children gather \$100,000 as an offering at Easter for the General Missions of the Church? If they try; if they all try; if teachers help them; if parents help them; if friends help them; if we all help them; Yes, They Can."

HELP THE CHILDREN.

THE children have put forth their best efforts year after year in the Lenten Offering for missions and with increasing success. They deserve to be encouraged and helped. We now propose to aid them, through the kind co-operation of the clergy, in the following way:

Enlist all the children in getting subscribers to the *QUARTERLY MESSAGE*

at ten cents a year. They may put six cents for each subscriber into their Lenten Offering if the clergy will receive from them the other four cents to be forwarded to us.

The advantages will be: 1st, it will give them definite work to do for missions; 2d, every one to whom they apply will be glad to help their offerings by subscribing; and 3d, a large circulation of the QUARTERLY MESSAGE will thus be secured.

This subject should be brought to the attention of the Sunday-schools without delay, for if taken in hand promptly in every parish a very large number of subscribers may be secured before Easter. We would request the clergy, in sending remittances for subscriptions, to state the number of subscribers, with one address, to which the package may be mailed, but not to send the names of subscribers.

MISSIONARY INSTRUCTION AND TRAINING OF CHILDREN.

At the meeting of the Missionary Council in Chicago last October the subject of the missionary instruction and training of the children of the Church was referred to the Board of Managers. The Board subsequently appointed a special committee to consider and report upon the subject, consisting of the Right Rev. Dr. W. W. Niles, as chairman, the Rev. Dr. W. N. McVickar and Wm. G. Low, Esq. The committee has presented the following

REPORT.

The Special Committee upon the perfecting and putting into operation a system for the missionary instruction and training of the children of the Church, would report:

By "children" the Committee understand both very young children to be meant and those who are somewhat older; up to the time of their confirmation at the least. The "training" would seem to regard mainly the *forming in them of right habits*, in the matter of prayers for missions, in the reading about them and really caring for them, and regularly giving money for missions, and in constant planning that one may have something to give that is worthy to be given.

The Lenten Offering of children throughout the Church for General Missions is plainly of incalculable benefit in producing just this needed missionary habit. Only let loving pastors, and all Bishops, see to it that nothing local or incidental be suffered to draw off any Sunday-schools from this one thing. When this holy custom, so widely spread now, shall have become universal, the Church will have made a large gain. And well-to-do Christian parents, whose children are not connected with any Sunday-school, may well be asked to see to it, that their children be not in this left out of service in the Lord's army.

For training into that other habit, of planning and *arranging* to have a worthy offering to bring, a method in use in some families, neither rich nor poor, has yielded excellent results. It is this: If the child has a little income of his own, from occasional gifts, earnings, or regular allowance, he is taught to put aside a definite part, say one-third, to *spend* in any right way, another third to go *into the savings bank*, that he may see something of the magic of accumulation, and the other third to be *religiously given away*. The custom is not apt to continue into manhood or womanhood in that exact way; but the training gotten from it will continue, and the blessed habit of constant laying aside for our Blessed Lord's work upon earth. That this habit may be unceasing and also pleasant, both conscience and the affections ought to be enlisted. The child needs to grow into an intelligent understanding of what is doing in the world in mis-

sions, and is needing to be done; and also of the calling and duty to go out of ourselves and away, to bless mankind, and to hasten the Day of the Lord.

How best to do this is what the Church wishes to find out. How best to do it in his own particular cure is the study of every earnest pastor. Of course no one method or system can be advantageously worked in all parishes; nor is it important that any one should be; but, first, each clergyman must be in *some* way working to this end, in the instance of the children of his flock; and in the second place *certain things* may be useful in every place.

So far as parents and teachers will read THE SPIRIT OF MISSIONS, will bring up the young in their homes to read it, and will let the picture thus gained filter through their own minds down into the minds of their children, that is much. In general, if with Christian parents the "Kingdom of God" and the affairs thereof were really the "first thing," the very conversation and spirit of the home would, with God's blessing, do about all that needs to be done for the child's instruction and training herein. All the publications which go out from this earnest centre of missionary love are very helpful. To spread them just as widely as may be possible is highly important, and to take care that they be read, and their contents "talked over" with the young.

In some places the Junior Auxiliary to the Board of Missions appears to be doing not a little good; it is certainly worth considering pretty carefully. This leads us to speak of what the Junior Auxiliary Publishing Company of Hartford is doing in a small way, but doing most effectively and wisely. Some members of our Committee have been surprised to see with what ability, sagacity, popular skill, and sense of just what the Church wants, this modest body has been working, and how very much it has already done to supply what we want, in beautiful narratives of our existing missionary work abroad and at home, and incidents, all which will be just what (in addition to the publications of this Board, which come to things from a slightly different side, and which must continue to furnish the chief solid basis of our missionary knowledge) many a good minister has been longing for to help him with his instructions. The pastor, however, must have some way of bringing to the children what is so generally furnished already, and will be supplied more bountifully if it is called for.

The urgent hope expressed at the last Missionary Council that missionary services will be held in all our churches regularly and frequently, will, if realized, aid much in the right bringing up of the young; but, probably, in all places they do require something specially suited to children. The very young need to be taught in very concrete ways, vividly, by incidents, picturesquely, and to some extent through the eye; and your Committee are well persuaded that maps of the world, with reference to Christian missions, and particularly with reference to our own missions, these maps to be sharply colored, so that they can quickly catch the eye of the youngest child in the Sunday-school room when one is speaking by the aid of the maps, are an immediate necessity. If pictures, too, can be prepared, suitable for use before Sunday-schools, so as to let them see the kinds of people, in the scenes in which they live, among whom we are working, and for whose enlightenment and salvation they are praying, and are giving their own offerings to Christ, they could not fail to enlist the imagination, and through the imagination and understanding to reach their hearts and do them real good and make their self-denials more of a joy when they gather their money to bring for missions.

Whether it would not be worth while to give, say, half the hour of the Sunday-school, or one-third of the hour, say once a month, to readings to the whole school by the rector or some one designated of things pertaining to missions, or else five or ten minutes oftener than once a month, we deem it worth while to ask. Even now there are delightful things to read, and this Board, and the Hartford company stand ready to furnish more.

But beyond *information* touching missions and mission work and wants and opportunities, the children's *consciences* must be reached. They, and we all, must be shown that the word, "No missionary, no Christian," is wholly and literally true, and is true of each one of us—of every man, every woman, every child who is old enough to be accountable at all to God.

The catechism, it is to be hoped, is taught to our children. "I was made a *member of Christ*." A member of whom? Of Christ. But who is Christ? He is the One who gave Himself for others; who cared not for His peace and blessedness and glories in Heaven—the First and Great Foreign Missionary.

But we are made members of this Christ—in a true if mystical sense parts of Him—"the body of Christ, and members in particular." Before, therefore, the child has gone on towards Confirmation beyond the first clause of the answer to the first main question in his catechism, he can be taught, and ought to be taught, that *merely of course*, if a Christian, he must be earnest for missions, as for every unselfish and holy thing. If any man have not the spirit which Christ had he is none of His. (Nor would it do any harm sometimes to point out that, in the Master's own picture of the last judgment, all that crowd who find themselves on the "left" hand are there, not for wickednesses that they have done, but by reason of what they have not done in Christ and for men, that is, their practical good-for-nothingness. "Ye did it not.") Going on in the catechism, at every turn the teacher, the pastor, the superintendent, who has learned what the Christian religion is, will find abundant ways of showing the children that they, we, the whole Church, are here largely to make known Christ to men, to be missionaries; and good pastors in preparing classes for Confirmation will both help the young, themselves, and the Church and its missions, by carefully making it sure that these persons know what Christ's religion means, and that they go not on saying, "Thy Kingdom come," when of all the high, earnest, proper work of that "Kingdom" they know little, and care as little, and do not either understand in their own minds their true calling as members of Christ, or in their hearts care to read, inquire, learn what is the case and what are the prospects of that Kingdom and what it demands of them. No one system, in detail, are we able to urge. These various things and considerations have seemed to us just, to be put together thus at some length; and we submit our report.

BRIEF MENTION.

ROOMS have been engaged in the Church Missions House for the American Church Building Fund Commission, the Society for promoting Christianity Amongst the Jews, the Church Temperance Society, the Brotherhood of St. Andrew, the American Church Missionary Society, and the Church Periodical Club. The addresses of the Church Building Fund Commission and the Church Periodical Club are now at the Missions House. The other societies mentioned will move in between now and May 1st next.

THE frontispiece of this number of the magazine is engraved from an accurate and most artistic pen and ink sketch by Professor J. McD. Gardiner of St. Paul's College, Tokyo, and shows a part of that great city including the foreign concession and the site, and the buildings now in existence, of our Tokyo station. The foreign concession is in the foreground of the picture, and is bounded below and to the left by the water-wall extending from left to right the whole width of the frontispiece. The upper boundary is the wide street in the centre of the view and, on the right hand side, the Sumida river, on which the steam and sailing vessels are pictured. Our mission ground occupies the whole of the "block" on the lowest left hand corner of the picture, and all but the two right hand corners of the block to the right of that. On the right hand side of the first-

mentioned block now stand the theological school, the Trinity parish building, and the house No. 56 Tsukiji; and the proposed new buildings of St. Paul's College, so greatly needed, are grouped about the open space there represented. We understand, however, that this arrangement of the buildings may not be carried out in detail. On the second block appear Trinity Church (with a spire and transepts as yet "on paper") St. Margaret's School, the orphanage, several missionaries' houses now occupied, and designs for other buildings not yet erected. In the remaining parts of the concession are buildings, etc., of the Church Missionary Society of England, and the Roman, Baptist, Presbyterian, Methodist, German Evangelical, and Reformed Dutch missions.

THE *Christian at Work* gives the following sad illustration of neglected opportunity: "A rich man whose real estate holdings in this city alone were valued at \$6,000,000, passed away one day last week. His death was very sudden, and so unanticipated was it that only four days before his death he was approached on behalf of a charity work in which he was known to be interested. It was suggested that he ought to give substantial aid to the enterprise. 'There is lots of time for that,' was his reply. 'I will see that it is amply provided for.' 'Lots of time!'"—and in four days he was dead, and the charity in question is still not 'amply provided for.'"

On the first day of January last was issued by our Church mission in the valley of the Yang-tse, China, the first number of *The Church in China*, a bi-monthly magazine, published in the interests of the China mission work. The magazine is issued at Shanghai, and will be sent to subscribers in the United States for \$1 per annum. Subscriptions should be remitted to H. B. Graves, Geneva, New York, who acts as agent for the magazine in this country, and who will forward them to the Bishop of Shanghai. The January number contains editorial matter, "The Bishop's Letter," general intelligence of the mission, Shanghai, Hankow and Wuchang mission news, and Chinese notes. We cordially commend the magazine to our readers.

A FARMER in one of the Dakotas was asked how he and others came to feel that they could afford to build a church when money was so scarce among them, and he replied: "When we lack a plough or a reaper we say we must have one, and we go to town and buy it. We had no suitable place for meeting and we felt that we must have one. It was a necessity, and so we have built it."

THE will of Thomy Lafon, a wealthy Negro of New Orleans, who died recently, gives \$214,000 to charitable and educational objects.

BISHOP HOLLY writes that the materials for the new church at Port-au-Prince had arrived there on a bark from Havre, and that the construction of the church would proceed. The new building will take the place of the church which was destroyed by fire about five years ago.

THE PRAYER BOOK AND MISSIONS.*

THE best way in which this Church can proceed to do a great missionary work in the United States will be by putting the Book of Common Prayer into the hands of a the people.

The late Bishop Stevens of Pennsylvania gave the following reasons why the Prayer Book is the best missionary: "It is a missionary that asks for no outfit or salary; it is burdened with no family cares; needs no dwelling; travels without cost; is laid aside by

* A paper read by the Rev. Dr. Wm. S. Langford at the Missionary Council in Chicago.

no sickness, and finds a home wherever is found a hand to take it and a heart to love it. It is a missionary with no personal failings or idiosyncrasies; that never acts unwisely, never creates a scandal, never fosters parochial strife; a missionary replete with the best summary of God's Word, never swerving from the old paths, never pandering to error, never false to its Lord Christ. It is a missionary which quietly furnishes you with the best forms of public and private prayer; which gives you the clearest unfolding of the intent and purpose of each Sacrament; which tells you the Bible account of the institution and apostolicity of the Ministry, and gives you the best instruction in the constitution and characteristics of the Church of the Living God. It is a missionary which is no respecter of persons, but ministers alike to all ages, to all classes, to all climes, to all conditions of men throughout the world. It is, in fine, a self-supporting, self-perpetuating, self-multiplying, self-adjusting missionary; always in the right place, always doing the right thing, always at its silent work, and always producing good results for Christ and His Church."

Do we not, then, as a Church, enjoy a position of peculiar privilege? What other branch of the Church, or what religious association, has in its possession a book of such remarkable characteristics and of such universal adaptation? It is without a rival as an instrument with which to approach men and instruct and inspire them toward God. A book fitted not alone for services of public worship, but for private and family devotions as well; a book of not only forms of prayer and praise, but also of Divine teaching and doctrine; a book to be read and pondered in relation to every-day life and to the occasions of deepest interest in which all share. It is a rare inheritance for all who will receive it. It is suited to all sorts and conditions of men at all times. It contains a summary of the things a Christian ought to know, believe, and do. Its round of services presents the facts and doctrines of the Divine Revelation in due order and proportion, and groups the incidents and teachings of our Lord's Ministry. Its creeds express the faith of Christendom. Its canticles lift the soul to loftiest praise. Its psalter, in portions for daily use, sweeps the whole range of experience. Its catechism instructs childhood in the elements of religion, and its various offices, fitting the changes of life, carry solace to the sick, the aged, the troubled, and sanctify the varying conditions of human existence. It is worthy to become the religious book of all the people of America, to be placed beside the Bible, as a witness to the truth, a treasury of devotion, and an incentive to right thinking and righteous living. In one word, the Book of Common Prayer is the people's book—a book for all the people—of which we are permitted to be the custodians for them.

Do we realize what that involves? Are we fully alive to our responsibility in this regard? Can we rise to the measure of our duty and privilege by summoning and directing the energies of the Church into this channel of immediate and large usefulness?

The time is ripe for distributing the Prayer Book because the people are prepared for it. True, brave, intelligent, and self-reliant, the people of the United States can be reached by appeals to their rational and moral nature. They read, think, and determine for themselves. Whatever waves of religious influence have swept over them, they call no man master, but follow the dictates of their own reason and conscience. The confusion of doctrines and sects arising from this very independence, makes them desire a solution that will satisfy intellect and heart. Given such a prepared people and such an instrument as the Prayer Book, of priceless value because it answers the questions which they are asking, and what more can be needed to point out to us the paramount duty of distributing the Prayer Book?

These many years strenuous efforts have been made to arouse the Church to its duty in regard to the spiritual welfare of the Colored race. How shall this Church reach them, and teach and lead them in the right way? This question has been and still is puzzling us. A generation has passed since freedom was decreed, and the num-

bers of the Black race have nearly doubled, still as to the millions we seem to be as far as ever from touching them. Few, very few, among them know anything of the Church, and yet we are profoundly convinced that the teachings of the Prayer Book are just what they need to guide them and save them from the exaggerated and often false and wild theories to which their ardent religious nature exposes them. There is *one thing we can do*. We can give them the Prayer Book, and it will do more good to a larger number and produce a quicker return than any and all other means which we can employ for the spiritual benefit of this great body of our fellow-citizens. I hold it to be our most manifest duty toward the Black race to distribute the Prayer Book among them. And as to all classes of people about us, of whatever color or creed, by whatever Christian name they may be known, and no less as to those who make no Christian profession, the Prayer Book is the best message that we can carry to them, the most practical help that we can put into their hands. Those of them who know it prize it and use it. Yet how few among the five-and-sixty millions of our population have ever discovered its worth or even know of its existence! The thought is startling, and it may well startle the Church out of its slumber to a realizing sense of its failure to employ this ready, convenient, and inexpensive means of ministering to the spiritual interests of the millions among whom we dwell.

A few months ago the cable flashed the news that the popular soldier-editor, Major Bundy, had died in a hotel in Paris, and the despatch gave this particular: "On the table by his bedside was found an American Prayer Book open to the service for the day." Although Major Bundy was not an Episcopalian yet the Prayer Book was his companion in a strange land and it was his consolation on that last Sunday of his life on earth. Think to how many persons who are not Churchmen its pages might minister comfort and hope, how many it might lead from error and confusion into truth and light!

Says Bishop Thompson: "The Prayer Book is our foremost missionary. It is not especially so to convert men to be Churchmen. The main end, after all, is to teach men to pray—to help men to worship. Most men are ignorant here. Give your Methodist brother a Prayer Book, not to make a Churchman of him, but to help him to a deeper, wiser, and more spiritual, more intense devotion. Give your Presbyterian brother a Prayer Book, not that you expect or even care to make an 'Episcopalian' of him, but that its impassioned simplicity may help him to pray as a poor weak child to his Father. Be thankful that so many aberrant and even terrible and repulsive theologies are feeling through its unconscious influence their way toward sweetness and light, and be eager to put into the hands of all serious and earnest people that grand-old book, the developed religious and devotional expression of the greatest and strongest people of all time, to help them, no matter what they call themselves, to the words and thoughts and forms of light and power by which the saints, heroes, and martyrs have climbed to God."

Fathers and Brethren of the Missionary Council, is not this a work to which in the providence of God we are especially called? A work ready to hand, a people prepared for the book and a book prepared for the people.

Twelve years of patient, anxious and fond study of the Prayer Book has given it back to us with a new sense of its value. We had it, but we scarcely realized its worth, till minute and painstaking study in the science and history of liturgics, searching discussion in magazines and in conventions, experimenting, analyzing, and criticising every part of the Prayer Book convinced us of its priceless worth. It is one thing to criticise but quite another to improve. You cannot reproduce the flavor of the old vintage. In beauty of diction, delicate handling of truth, clear spiritual perceptions, pure fervor of devotional expression the Prayer Book has preserved to us a precious inheritance from the wealth of the past. Revision did not give us a new Prayer Book, but it gave us the old Prayer Book anew.

The American Unitarian Association has lately received the completed report of its committee on the order of public worship, which was appointed seven years ago. They have produced a volume which contains a sufficient variety of services for almost every conceivable type and taste—of Unitarians. Drawing freely from ancient liturgical forms they have ruthlessly shorn them of everything that savored of the old orthodoxy, leaving them barren of the distinctive features of the Catholic Faith. Yet the result is not without value as a testimony to the desire and growing demand for liturgical forms in public worship, and it may yet lead to a sounder conservatism in the adoption of the old and tried worship of the Book of Common Prayer.

Hardly a greater kindness could be shown toward the American Unitarian Association, which has set forth this latest production of liturgical effort, than by commending them to the reflections of one of their great leaders, the poet and philosopher, Ralph Waldo Emerson. In one of his addresses, while criticising the Church, he says: "I confess, all attempts to project and establish a cultus with new rites and forms seem to me vain. Faith makes us and not we it, and faith makes its own forms. All attempts to contrive a system are as cold as the new worship introduced by the French to the goddess of reason—to-day pasteboard and filagree, and ending to-morrow in madness and murder. Rather let the breath of new life be breathed by you through the forms already existing. For if once you are alive, you shall find they shall become plastic and new. The remedy to their deformity is, first, soul, and second, soul, and evermore, soul."

The Book of Common Prayer is a growth of the ages of faith; tried through generations and centuries it has been found to contain the rare forms of a cult which satisfies the religious sentiment of mankind. As an eminent literary critic has said of it: "It is the most wonderful symphonic idealization of human faith, certainly the most inclusive, blending in harmonic succession all the cries and longings and laudations of the universal human heart invoking a paternal Creator." "It is an epic of the age of faith"; "as a piece of inclusive literature, it has no counterpart, and can have no successor." He calls it "one of the few world poems—the poems universal"; "the voice of human brotherhood," "the charming masterpiece of faith," and adds: "There is no malefactor so wretched, no just man so perfect, as not to find his hope, his consolation, his lesson in this poem of poems."

Yes, and with the new sense of possession has come into the Church a new sense of responsibility, which was well reflected in the General Convention of 1892, when it set forth and authorized the publication of the revised Prayer Book. In connection with the authority to publish arose the question of copyright for the benefit of disabled clergymen and the families of deceased clergymen. The object for which the profits of copyright were sought was pleaded with deepest pathos and moved all hearts, but the plea was resisted successfully upon the ground that the book is not exclusively ours, but belongs as well to all men, that it is the American Prayer Book for the American people, and that we ought not to lay a tax upon it or place any obstacle in the way of its freest circulation.

Simultaneously with this determination of the question of copyright the Convention by its unanimous voice adopted a canon creating a Prayer Book Distribution Society to stir up the Church to the great work of distributing the book and to gather up and report to the Missionary Council, and to the General Convention at every meeting of that body, the statistics of Prayer Book distribution.

Thus opened before the Convention the vision of a new field of missionary effort and enterprise, a field larger than any we have yet entered, a field which has centres wherever there is an earnest man or woman who loves the Prayer Book and desires that others may share in it. But, alas! Members of the Council, the noble purpose of the General Convention in refusing to tax the Prayer Book by copyright is not being realized. It has been made abortive. The lowest price at which a Prayer Book can be purchased

is twenty-five cents, and by the hundred twenty-five dollars a hundred.* This ought not so to be. Many of us can remember when a Prayer Book could be purchased for ten cents, and the same ought to be true to-day. At least a proper competition can cut in half the price of the book which is now published as the cheapest edition, at a price which is forbidding to any large plan of distribution.

Bishop Doane, of Albany, has said of it: "It is the silent preacher, the silent teacher, sent of God, as we believe, in the copies multiplied by millions through the restless energy of the press, thick as the leaves of Vallombrosa."

May this prophecy be realized, and without delay!

TO THE CHILDREN.

HERE is a way in which you may earn money for your Lenten Offering. We publish at the Church Missions House in New York, a paper called the *QUARTERLY MESSAGE*. It comes out four times a year and the subscription price is ten cents. If you will go about and get subscribers for the *QUARTERLY MESSAGE* at ten cents each, and give four cents for every subscriber to your rector, you may put the other six cents in your Lenten Offering. Ten subscribers would add sixty cents to your offering. We wish all the boys and girls all over the Church would see how many subscribers they can get. It is a way of doing missionary work and earning missionary money. The ten boys and ten girls who are reported to us as getting the largest number of subscribers shall be put upon an honor roll, and the facts shall be published in *THE YOUNG CHRISTIAN SOLDIER*.

If we could know that there were ten thousand boys and girls working earnestly in this way during these last weeks of Lent we should feel sure that it would help the Lenten Offering and interest a large number of people in missions. Let us see what you can do.

Affectionately yours,

WM. S. LANGFORD,

General Secretary.

A NEW BEGINNING.

TO THE CHILDREN:

This is the first season of Lent that we have been in the Church Missions House, and Easter Day will be our first Easter here. It belongs to the whole Church, by the gift of generous friends of missions. You may each of you feel that it is your own Church Missions House, the headquarters to which you send your help for missions, and from which the money is sent abroad to support missions throughout our own land, and in distant parts of the earth. The Mission Rooms occupy only the second floor of the building, the one with large windows; but the Church Building Fund, the Church Periodical Club, the Church Temperance Society, the American Church Missionary Society, the Brotherhood of St. Andrew, and other societies, will have rooms in it, and there will be other offices and stores for renting. The best of it is that it is our own Church Missions House, where we shall have to pay no rent, and whatever profit we get from rents will go towards the support of missions. We rejoice in it, and are thankful for it because we believe it means better things for missions, more love for souls, more faith in God, more prayer and work for the Kingdom of our dear Lord and Saviour. We wish to have our missions grow and prosper more and more, and to be all joined together, heart and soul, in trying to bring all mankind to the Lamb of God that taketh away the sin of the world.

* Since this paper was written the American Prayer Book Fund has solved the difficulty by issuing a Prayer Book like the twenty-five cent edition referred to above for fifteen cents. See advertisement on advertising page 1 of this magazine.

You can do something towards this; you do when, year by year, you bring your Easter offering for missions. They are precious gifts, and when they are all brought together they make a great sum. They are like streams of refreshing waters that make glad the weary and thirsty land.

But now we wish to ask something more of you. It is only a little thing, and yet it will be harder than denying yourselves through Lent. We want your hearts for missions through all the year. Just at the hour of noon, every day, will you not remember to pray "Thy Kingdom come, Thy will be done on earth as it is in Heaven"? We all assemble in the Chapel of the Church Missions House, at twelve o'clock, each day, for prayers, asking God to direct our work, to bless the missionaries, and to do good to all the people who pray and labor and give to make God's way known upon earth. At mid-day, the sun stands overhead, clocks bring both their hands together and point them towards Heaven, bells and whistles give notice that it is noon. Everything pauses; it is the solemn hour when our Saviour hung upon the cross, lifted up that He might draw all men unto Him. It is the time to lift up our hearts with one accord and pray, "Thy Kingdom come." Try to think of this, and do it every day.

Some persons ask of what use is it to pray and give money for missions? I wish I could show to every one who is discouraged about missions a letter from Africa, written by Prince Massaquoi. He was in the United States last year to attend the World's Fair in Chicago, and upon returning to Africa he wrote to us from our mission at Cape Mount, pleading in behalf of the Vey tribe of which he is now king, his mother, who was Queen, having died during his absence. His letter is beautiful in penmanship, pure in its English, and tender in its expression of concern for his people.

This prince was born in heathenism, but was educated at St. John's School of our mission at Cape Mount.

Does it seem to you a small thing that this young king should have been educated a Christian? If you could see his letter, you would wonder that he had ever been a heathen, and when you think of him as a king of that intelligent tribe of Veyes, you would rejoice that our mission had been the means of bringing him to the knowledge of the true God. With such an example in mind, I am sure you will be ready to say, We will never grow weary, we will try to be more earnest, we will pray every day for missions.

WM. S. LANGFORD.

THE NEW NEGRO.

In the intellectual sphere, the new Negro is unmistakably prominent. We marvel at the literature which has sprung up in the white South since the war. This brilliant constellation of writers now glowing in the southern sky, is not so indicative of a new era for the South and the nation as are the gatherings of the state associations of Colored teachers. I have attended that of Alabama where were some 400 present, of whom the president said the larger part owed their education at first or second hand to the American Missionary Association. They were principals and teachers of city and village schools, shaping the colored youth of their respective communities. They were presidents and professors in colleges and normal schools, training the teachers of the majority of the children of that state, which has a larger Colored than white population. Whether old enough to have been born in slavery, or only the children of slaves, these earnest, capable, and many of them highly educated, teachers were the new Negro in sharp contrast with the absolutely illiterate slave population of less than a generation before.

It was a smaller company of higher grade teachers that met a few months ago in Frankfort, Kentucky, to protest against the two-coach bill which drew from Governor Buckner the surprised remark: "I had no idea there were so many cultivated Colored gentlemen in the state."

It was the addresses on the same topic, near the same time, of Colored women

trained in missionary schools that were reported at considerable length in the daily papers and referred to as the utterances of the ablest Colored women in the state, if not in the nation. These all are examples of the new Negro, not the old Negro of slave times.

It was a new Negro educated in a missionary school of whom one southern white man said, not long ago, to another: "It was all I could do to keep from saying 'mister' to him."

It is a Mississippi Negro graduated at Fisk University, who, as a missionary of the American Board, has reduced to writing the language of the Sheetzwa tribe in east central Africa, and already given to that tribe four books of the New Testament translated from the Greek by himself and published by the American Bible Society.

Just as new a kind, though his studies are for personal recreation, is another of our graduates, now a lawyer in Texas, whom I found occupying his spare time with Professor Harper's correspondence course in Hebrew.

New Negroes worthy of all honor are the multitudes of our pupils, and pupils of our pupils, who are pushing out into the remoter public school districts of the Black Belt. They are at once examples and apostles of a new era, for they are missionaries of a better life to the rural millions of the South. I have seen them at their work and found them not only good teachers in the school-house, but also a spiritual power in the churches, and practical examples of thrift, and nobly ambitious in their communities.—*Rev. W. E. C. Wright, in the American Missionary Magazine.*

THE NEW WEST.

OUR new West embraces more than two-fifths of our country exclusive of Alaska, and probably much more than half the natural wealth of our entire national domain. The rapidity of its increase in wealth and population is without precedent in our history. If we receive the official estimates of its agricultural possibilities, founded upon experiment and results, and the actual measurement of areas of mineral deposits and their richness, which are confirmed by the judgment of the promoters of great enterprises for material development and transportation, we must expect and provide for a continuance of its rapid increase of population and wealth. It is not wise to predict, even upon the most reliable data, what the future may bring forth, but judging by the past a fair estimate would fall below what we shall realize. The predictions of the most sanguine a quarter of a century ago fell short of the realities of to-day.

The attention of the world centres upon our new West just now more than upon any other portion of our country. This special interest has been awakened by the place which silver has held in the finances of our country, by the opening to settlement of vast regions of land from which settlers had been barred, by the attention given to irrigation, which promises to prepare for settlement many millions of acres of our most fertile land which have hitherto been regarded as desert and worthless, and by the resultant fact that a new era is about to be ushered in by the rapid development of the marvellous resources of the West. Surely much of our national history, and probably its most brilliant chapters, are to be made between the Mississippi river and the Pacific ocean. Thither a vast multitude of the most enterprising sons and daughters of the older states are flocking. There hosts of sturdy immigrants from foreign shores are seeking homes, and on that great theatre of human action millions will be born and live and act.

If the population of our entire country shall double in the next thirty years, as it has done in the past thirty years, the new West will certainly receive more than its proportion of the increase estimated upon either its present population or its geographical extent.—*Church at Home and Abroad (Presbyterian).*

DOMESTIC MISSIONS.

Form of a Bequest to Domestic Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: To be used for work among the Indians, or for work among Colored People.....

THE PAST YEAR IN THE JURISDICTION OF THE PLATTE.

THE annual convocation of the Missionary Jurisdiction of the Platte was held in Kearney, Nebraska, on Wednesday and Thursday, January 17th and 18th last. The convocation had the largest attendance of any yet held. On the first day of the convocation Bishop Graves delivered his annual address, which is printed entire in the *Platte Missionary*, the official paper of the jurisdiction, from which we take the following extracts:

"NEW WORK.

"In 1893 I visited for the first time the following places: Elwood, Bertrand, Ansley, Mason City, Litchfield, Ravenna, Merna, Greeley, Centre, Shelton, Butte, Holly, Harrisburg and Eddyville. At four of these places regular monthly services are held, and at some of the others occasional services. I had confirmations at five of these new places.

"NEW CHURCHES.

"We have finished three churches in the past year in the following places: Ewing, North Platte and Gothenburg. The Church of our Saviour, at North Platte, was consecrated on Ascension Day, just twenty years after the consecration of the first church there. The church at Ewing is entirely free from debt and the one at Gothenburg nearly so. At Callaway a new rectory was built worth, with the lots, \$750, and paid for except \$250 borrowed from the Church Building Fund Commission. We have rectories now in four places, North Platte, Kearney, Chadron and Callaway. I wish the guilds in all the larger places would start a fund toward building a rectory, for money invested in that way will always go further in securing and making contented a good clergyman than the same amount used in any other way.

"CHURCH PROPERTY.

"In 1893 deeds were secured to the additional ten acres promised for the school in Kearney, three good lots in Callaway for the rectory, one valuable lot in Holdrege on which our chapel stands, and one lot in Kimball in exchange for one we held in Potter. The lot in Potter lay in an addition to the town which has been abandoned as town-site property, while the lot we secured in Kimball lies beside our other lot there and enhances its value. Twenty-four town lots were promised us by different parties in Kearney as an inducement to locate the school here. The titles to these have been secured and the last of the claims and back taxes against them cleared off in the last year. I succeeded in selling eight of them, located in West Kearney, for \$350 cash, and one lot in the northeast part of the city for \$110. These sums were much needed in reroofing and replastering the school buildings. We have fifteen lots left, besides the twenty-five acres around the school. Some day we hope these will be valuable and helpful in enlarging the school or endowing scholarships.

"The episcopal residence remains as last year. The title is held by the vestry of St. Luke's, Kearney. Two thousand dollars are still due on the purchase money, and more than a year's interest remains unpaid. The mortgage debt of \$2,000 becomes due the 27th of next April. I wish very much a strong effort could be made to pay off, or at least lessen, this debt, and the property be deeded to the Jurisdiction of the Platte.

"CHURCH DEBTS.

"We cannot tell exactly what the indebtedness was on our Church property when we began our work January 1st, 1890, as all affairs in the jurisdiction were in a

chaotic condition. At the end of the first year, January 1st, 1891, the debts on churches and rectories amounted to \$10,858, and the floating indebtedness to \$1,958.89; total \$12,816.89. January 1st, 1892, the debt on churches and rectories was \$2,200, floating debts \$817.81; total \$3,017.81. January 1st, 1893, the debt on churches was \$949.45, floating debts \$492.88; total \$1,442.33. January 1st, 1894, the debt on churches and rectories was \$2,042.65, floating debts \$194.42; total \$2,237.07.

"The increase of debt in the last year is due to the nice new church at North Platte and the new rectory at Callaway. The debt in each of these places is small in comparison with the value of the property, and will be easily handled.

"In a developing country and growing work, it is almost impossible to keep entirely free from debt, but I believe a healthy desire has been developed to keep as free as possible in our Church work from all incumbrance. . . .

"THE PLATTE COLLEGIATE INSTITUTE.

"This school of Christian learning has been kept open during the past year, notwithstanding the financial crisis and the serious failure of crops. We had hoped that the excellence of the school the first year, and its deserved popularity, would fill it up at the opening of the new school year to its utmost capacity, but owing entirely to the hard times, this hope was not realized. The school reopened in September with about fifty pupils, and these increased to near seventy before the holidays. With our low prices it can hardly be said to have met expenses, even with the aid of a number of scholarships, which I have secured in the school. It will be with the greatest difficulty that it can be kept open the remainder of the school year; but we hope that the difficulties can be overcome. If we can pass this year successfully, we feel that the future prosperity of the school is assured. It is only slowly that our people are waking up to realize the advantages which this school offers; but steadily we see increasing interest and appreciation on the part of our people. Already we see some blessed fruit of a religious kind from the work of the school during the first year. This will rapidly increase as the school goes on until many a village and hamlet in this mission-

ary district will have Church workers who have been trained in the school. . . .

"OUR SUNDAY-SCHOOLS.

"The Sunday-school is said to be the hope of the Church. In old-settled communities I suppose that is nearly true. With us three-fifths of the candidates presented for Confirmation never attended a Sunday-school of the Church nor learned the catechism in their youth. Still the Sunday-school with us is a very important adjunct to our work. It is gratifying to know that our development in this direction has kept pace, or nearly so, with our other work. . . . The increase in the last year has not been quite equal to that of previous years. Schools might be started in a number of places if we could find in them one person sufficiently familiar with Church and Christian principles willing to undertake such work. In our scattered work the missionary can be in only one or two places on Sunday, and these opportunities are well improved. I would suggest to the clergy that in those places which they can reach on a week-day only, they try to gather the children immediately after the day-school is over and for half an hour teach them portions of the catechism by word of mouth, using such illustrations as will help to interest the children. This has been successfully done in some places."

The Bishop in his address gives full statistics of the status and work of the jurisdiction. During the past year the jurisdiction received, from within and without its bounds, in addition to the appropriation of \$2,000 from this Society, \$6,680.21, all of which was expended. The Bishop took part in 244 services, delivered 285 sermons and addresses, administered the Holy Communion sixty-eight times, baptized thirty-four, confirmed 163, buried one person, married one couple, consecrated one church, licensed eighteen lay-readers, admitted one postulant, and ordained two Deacons and one Priest. The number of communicants in the jurisdiction is 1,170; an increase from about 375 on January 1st, 1890. The number of Sunday-schools is twenty-five, with 109 teachers and officers and 795 pupils.

WYCLIFFE COLLEGE, Toronto, maintains missionaries of its own among the Indians of the Mackenzie river, and in Japan.

MISSIONARY INTELLIGENCE.

MINNESOTA.—The prayers of Christians in the diocese should go up for Edward Reese and wife, Indian communicants of the church at Leech Lake, in the great trials that it has pleased God to allow to fall upon them. A short time ago they had nine fine children sporting around their hearth; they lost five in one year, and now there is but one of them living, and a baby whom God has since given them. Edward Reese has long been a leader of the men's guild, and a speaker in all their devotional and exhortatory meetings, and Mrs. Reese a leader of the women's guild.

By the liberality of Bishop Whipple, who furnished the money, a good church and parsonage have just been built in a new settlement of Indians, Twin Lakes, eighteen miles from White Earth agency. About thirty families of Indians have settled there within the last three years, coming from Mille Lac. They are nearly all Grand Medicine heathen. Bishop Whipple visited them a year ago last summer, with Miss Carter. Since then occasional services have been held in their log houses, and house-to-house visiting carried on, and two families have become Christians. The church, which is a copy of the Rev. Mr. Millsbaugh's beautiful Rockford church, from plans kindly lent by him, with the parsonage cost about \$2,000.—*Minnesota Missionary*.

MONTANA.—The Rev. R. V. K. Harris, missionary at Anaconda, reports: "The mission, since my assuming charge, September 1st last, has paid \$550 of its debt, besides the year's interest on its debt, and that, too, in spite of one of the hardest years financially that we have ever seen in this young state. The cessation of the purchase of silver by the government has crippled one of our most important industries; for the state produced in 1892, 17,405,000 ounces of silver valued at \$22,503,554, and Deer Lodge county, in which I am resident, and our neighbor, Silver Bow county, produced over \$16,000,000. So you may judge what effect it has had upon our prosperity. The debt on our church is now reduced to a little less than \$2,000. We are praying and laboring for the removal of that last incumbrance."

NORTHERN TEXAS.—*Dallas, Texas*, February 13th, 1894.—St. Peter's Church,

McKinney, was consecrated on Sunday, January 28th. It is a neat and churchly building, erected after long and patient waiting and the slow collection of funds through several years. The site was given by one of the members. The chancel furniture of polished oak is also a gift. The people and the Bishop have alike exhausted their powers in bringing the work to its present state. It has urgent needs. There are no sacred vessels for the celebration of the Holy Communion, there is no font for Holy Baptism, and there is no rectory for the minister.

Christ Church, Oak Cliff, is to be consecrated on the 13th of May. This building is neat and churchly. The people have done all they can. The Bishop has helped to the limit of his ability. Here also there are no sacred vessels, no font, and no rectory. Will some of your readers generously help me to supply these necessary things?

We are building a large parish church for the 800 communicants of St. Matthew's Church, Dallas. This is to be the cathedral of this jurisdiction. It is designed to be the "Bishop's church," his official seat and centre of work. The money obtained by the sale of the site of the old church is sufficient to meet the cost of the site on which the new building is now being erected, to pay in full for the nave and aisles, and for the beautiful rectory adjoining; but it is not enough to pay for the chancel, tower and spire, pews and other furniture. Hence we have undertaken to raise \$26,000 to cover this part of the work. Of this sum I have secured pledges from the people for about \$15,000, and we hope to continue the effort until the whole is pledged. Even then, however, there will not be any handsome windows, or chancel furniture, or parish building. The people are doing all they can possibly do to provide for themselves and their children a suitable house of prayer for the ministration of the Sacraments and the preaching of God's holy Word. Will some of those who know from happy experience what these words mean help me to make this place of His feet glorious?

St. Mary's Institute is doing a most holy work for the daughters of this land. The curriculum is broad and generous, the religious teachings simple, direct and constant, the tone pure and elevated. Eight daugh-

ters of missionaries are receiving its benefits. Of these, those who are able pay what they can. Five others of great promise or great need are taken at such rates as benevolence and generosity may render possible. Three things are urgently needed to enable the school to do its work: (1) Endowments to meet such cases as those just mentioned; (2) a wing to the building to afford additional accommodation for those likely to seek entrance next year; and (3) a chapel where sacred service may have a suitable habitation. "O Lord, look down from Heaven, behold and visit this vine."

ALEX. C. GARRETT,

Missionary Bishop of Northern Texas.

OKLAHOMA — *Guthrie, Oklahoma*, February 8th, 1894.—I have not sent any Oklahoma or Indian Territory news for some time. There are notes of gain and progress.

In January I ordained three Deacons, Messrs. Edwin Witherell, August C. Fliedner, and Henry Harris. Mr. Witherell is "mine own son in the faith," certainly as clerical fellow-helper, and a promising one. He is doing our work at Stillwater, he and his wife and child living in the little three-roomed parsonage back of our little church there. He will serve a long Diaconate but is a candidate for Priest's Orders. I shall place him in charge of the new work at Perry, too, that remarkable town that has 4,000 inhabitants and was born the 16th of September last. It is a good field, but poor. It must be helped, and it is worth helping. With a little means to help in starting we can build up a thrifty mission at once.

Mr. Fliedner comes to us from Fond du Lac, and promises to be one of my best fellow-laborers. His permanent field is not yet ready for him and he lives with me and works out from Guthrie temporarily.

Mr. Harris, under the advice and with the aid of the Rev. Mr. Gibbs of Sherman, Texas, who gives me one Sunday in the month, is doing most excellent and effective work at Lehigh, Coalgate, and the neighborhood, in the coal mining region of the Choctaw nation. There are upwards of 5,000 white miners in his field. He has presented to me sixteen persons for confirmation, since he began his work, September 1st. A chapel has been bought and

furnished, and a five-roomed parsonage, and the total outlay is about \$600.

At Purcell, in the Chickasaw nation, and Norman, Oklahoma, the Rev. Dr. Gunn has secured for the little bands of faithful folk there, enough money to enable them to be sure of their modest little churches by April. At Purcell we buy a building at a bargain and turn it into a temporary chapel for immediate use. In Norman, by April or May, we hope to have a church costing \$600 or \$700 furnished. At El Reno, an important town on the Rock Island railroad, a memorial gift enables me to build what the town demands—a church to cost, furnished, about \$1,000. At Coalgate, also, in Mr. Harris' field, a much-needed chapel will soon be under way. At Woodward, in the west end of the Strip, one brave young Churchwoman, with but little aid from me or any one outside of the raw little town, will soon have finished, or at least fit for use, a neat chapel in which the Rev. H. Swift, army chaplain, from Fort Supply not far off, will give regular services twice a month, and in which she can carry on her Sunday-school.

At Guthrie, the parish has raised \$600 toward the missionary's salary, thus releasing a large part of our little appropriation.

At Oklahoma City the Church is constantly being improved and good work is done. Were it not for unforeseen delay in receiving a loan voted by the Church Building Fund Commission we should have been able to secure ground in two or three other of the Strip towns, but the delay ties up in other buildings some funds which I had saved for that part of the field. But we hope soon for relief, and some kind gifts have helped to tide me over.

The Bishop's house will be occupied by his family in a few days. The Guthrie people give me \$1,000 and the lots (worth \$600). I have received another \$1,000 from outside for the purpose, and have borrowed \$1,000 from the Church Building Fund Commission. This last I expect to pay personally in the five years granted, thus contributing so much annually to the increase of Church property, instead of paying rent to some local landlord. Indeed it was easier to pay the rent than to find a suitable house for the Bishop's family and work.

F. K. BROOKE,

Missionary Bishop of Oklahoma.

FOREIGN MISSIONS.

Form of Bequest to Foreign Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*

FOREIGN MISSIONS.*

I AM set to speak about Foreign Missions. I confess to a certain doubt as to the meaning of the phrase—Foreign Missions. What do *you* mean by Foreign Missions? What am I to speak upon?

It was a heathen man who said: "There is nothing human which is *foreign* to me." That is the force of his *alienum*—there is nothing human which can be foreign. Must you and I learn from an unbaptized Roman the right use of language about missions?

Dear friends, does such a thing as a "Foreign mission" exist? I mean in the sense of our Roman friend. Are we not using words as parrots do without thinking? It would seem we Christians are about the most stupid set of breathing creatures that our Lord ever made. He calls His people sheep, and so reveals and illustrates His infinite wisdom. For of all the absolutely helpless and silly creatures that man has subjected to his uses the sheep is the most silly.

Our Lord said: "Go ye into all the world and preach the Gospel to every creature." He does not use the words Foreign nor Domestic in the marching orders He issued to His Church and on which, if we stand on anything, we are standing to-day. He taught in that touching story of the good Samaritan that all men are neighbors. He taught the world that there is one Father even God, and that all men are brothers. His great Apostle learned His doctrine and carried it to the ultimate. "There is neither Greek nor Jew, Barbarian, Scythian, bond nor free, but all are one in Christ Jesus." "As in Adam all die, even so in Christ

shall all be made alive." "God hath made of one blood all nations to dwell on the face of the whole earth." If you cannot reconcile this with your "science" so much the worse for your science, for this agrees with (and your science, if it contradict it, is helpless and contemptible) the fact of the growing, every-day increasing conviction—the old gray conviction of humanity for centuries—to which our Lord Christ gave a fixed and rational basis. We are men, nothing human can be foreign to us. He came to humanity. He taught no special race. He shepherded no special flock. His words are for all lands and for all people and for all time. He lived and died to redeem men—savage, civilized, white, black, European, Asiatic, and in the islands of the sea.

In Him men are made *one*. The crown and culmination of humanity, the one eternal and infinite Man, He takes into Himself the whole race. He is Brother to the lowest as to the highest; to the islander of Fiji as to the islander of England, to the lowest sinner as to the highest saint. He lived for all. He died for all. There is not one foreign to Him among the children of His Father whom He came to save.

We cannot stand before the Man on the Syrian mountain-side, before the bent, broken Man of Gethsemane, before the Man upon the cross of Calvary and talk about "Foreign" missions. The letters of His accusation, written above His dying head, are a proclamation and a prophecy of His universal dominion. "This is Jesus the King of the Jews." Yes! but they are written in three tongues that all men may read—"in Hebrew, Greek and Latin." He is drawing all men unto Him from the moment He is "lifted up."

*From a paper read by the Right Rev. Dr. Hugh Miller Thompson at the Missionary Council in Chicago.

Slow to understand, slow to act, faint, foolish, cowardly, His silly sheep have been from the beginning. Safe housed in their own small fold, they have forgotten that there were vast flocks, dear to the great Shepherd, far away upon the mountains lone, far away among the trackless wastes, bramble-torn and shelterless. They have even, God be pitiful to their ignorance and sin, even accounted these as only unclean and accursed! For whom the Shepherd's heart was yearning, for whom the Shepherd prayed, whom the Shepherd was seeking with torn hands and bleeding feet, wet with the storm, parched in the hot noon—they have accounted these no sheep at all of His, but evil creatures to be shunned, fled from or beaten away and destroyed. They, comfortable and in abundance, they at ease in Zion, they walled in with triple walls to guard them from the evil, they with shepherds in abundance and folds built of precious stones, and walls whose windows are agates, with the bells consecrating all the airs, the bells that called them to the jewelled chambers where the Shepherd spreads the table for His own, with the eternal daylight of God's glory lighting their familiar paths—they have turned in selfish carelessness, they have forgotten, they have even assailed and destroyed the wandering sheep whom Christ has been seeking through the weary ages, Christ wounded and bleeding as He came from His cross!

But the years are God's. He rolls on and develops the centuries. The evolutions of the ages are by His hand. The truth that even unbaptized thinkers dimly saw, the truth our Lord distinctly proclaimed in word and life, in dying and living, the truth His own Church and Household held as a dead and fruitless thing so often and so long, has found new voices, and proclaims itself to-day on every land and sea.

"Foreign," you say? What is "Foreign" any more? The word is perishing from the use of men. . . . Isolation between the peoples of the earth is impossible hereafter. The steamship, the railroad, the telegraph, have made all men neighbors, whether or no. As "no man liveth to himself," so no people any more can live to itself or die to itself. The universal humanity is too great for the local. Nations tremble at the moral judgments of the world. The world's

opinion is getting too mighty for the isolated opinion of any single people.

It is a wonderful thing, a divinely developed thing, I think, a thing undreamed of even, twenty-five years ago, that there is no nation, in Christendom at least, that does not dread the moral condemnation of Christendom. The whole savage theory of enemies, "hereditary" or "natural" enemies, is fast passing away. The stupidity of war is becoming even more apparent than its atrocity. The idiocy of the whole business is growing in human consciousness. . . .

So what we call the natural development of the world is forcing us, in spite of all prejudice and narrowness, to recognize the truth our Lord proclaimed so long ago and died to seal and sign—the brotherhood of men, the Fatherhood of God. Even the darkest continent is penetrated and the mysterious rivers tracked to their springs in the dim mountains, and everywhere, in Africa as in China or India or on our own sunset trails, men are found to be men, and at their lowest, still our brethren—*humani non alieni*.

And wheresoever we find them, we find the deepest questions that stir humanity to be the questions of sin and righteousness, of God and duty, of salvation and eternal life, of whatsoever indeed stands behind the shadows of the world that is not "*humanum*."

"The field is the world," saith the Lord. The question was once for all settled. It has forced its settlement upon us in these latter days, materially, as I have tried to show. In the truest sense there are no Foreign and no Domestic missions. The words are worn out—antiquated. They belong to a state of thinking fast passing away.

The universal religion must take account of universal man. Jesus Christ belongs to no people. He is of no nation. He is infinite. It is folly to talk of an "Oriental Christ" as of a special Being. He is Oriental, but only because He is Occidental. Eastern, western, northern, southern, preached and believed on in Greenland and in India, in Australia and Alaska, the same Christ, "yesterday, to-day and forever."

Now, brethren, we are put in trust with the Gospel. The very brotherly instinct of our advancing human nature is teaching us that we have no right to monopolize good

things, certainly not those good things which are God's free gifts and which we did nothing to obtain, free gifts to ourselves to begin with. . . .

God has given to us who speak the tongue of Milton and Shakespeare, a very plain work, I think. A word of English speech echoes round the world. A moral judgment, calmly, wisely uttered in English words, has judicial weight in Moscow or Bombay, in Paris or in Peking. The men with that word on their lips go over all the earth. The silence of every sea is broken by the ringing word of command, and the ringing answer of obedience, short, clear, decisive both, from the men of the race who have learned "to obey, to endure, to command." The heirs of the world, it seems, and the masters of the seas are English-speaking men.

You have had a "Parliament of Religions," so-called, in this city. . . . There is a humorous side to that parliament, on which I will not dwell. There is a serious side which is fruitful in suggestions, on the subject of what we call "Foreign Missions."

A wise man, a Baboo from Bengal, educated at an English college, with every idea he has acquired of any value, due to the training of English thinking and English Christian influence, comes to enlighten us, and tell us that if Christianity is to succeed in India, it must respect *caste*! Imagine it! Respect *caste*! Respect the inhuman, even diabolic distinction which man's sin and pride and vile contempt—man's hatred of man—has introduced and fastened on trampled millions in India for centuries! We must respect it. Why, Christianity detests it! Christ comes to India to tell our friend that his caste is contemptible in the eyes of God and man, that his poor conceit is even infamous, that *our* Christ, our "Occidental Christ," if he chooses to use the words, the only Christ, has no more regard for a high caste Brahmin, with his sacred string, than for the lowest pariah, that Christ came to sweep all folly and sin of caste away, that He will sweep it away, too, if not willingly by illuminated sense and spiritual enlightenment, then by the strong arm of that Christian law which masters all men in India.

Another comes, of the many sects into which every form of heathenism divides

itself, and he cannot eat, so he says, with anybody in this evil land. He is so holy that the railroad people must provide him a special gas-stove to do his own cooking! That is *his* "religion"! All men but his little sect are "unclean."

Ah, dear friends, do we not need to stand to our Foreign mission work? These poor men have been educated in schools provided by Christian people, so they could talk at the big fair. Not so educated that they could appreciate the wondering amazement with which men bred to Christian ideas listen to their educated paganism. The far away childishness of their poor, blind talk has been, it seems to me, a call pitiful and penetrating from the millions degraded and debased in the lands from which they come, for help and succor to the Church of the one Christ, who knew no caste, nothing in all His Father's creation, unclean or common, no Brahmin and no pariah, but only *men*, the children of God.

A missionary race? We are bound to be a missionary race, bound to be a missionary Church. But you say, "We" have so much to do at home. Our own missions, "Domestic," so called, require all our care. These "Foreign" missions, as we will persist in calling them, belong to other Churches, not to ours.

Then, dear friends, be logical. We have no goods to take abroad. Let us cease intercourse with all people, send no more ships to China or Japan, ship no more invoices to Calcutta or Rio, or Yokohama. Wall us round with a wall of exclusion and inclusion 160 feet high, and let the American Church and the American people live to themselves and die to themselves!

Is that the voice of a great people? No! God has taken good care that it shall not be ours. We are influencing all lands, telling on all peoples. . . . And if we go everywhere we must take with us all that makes us what we are. We must go as Christians, as well as Americans. We are bound even on natural principles so called to carry with us our best. Surely not our worst only, surely not alone American skill, shrewdness and sharpness, not alone American pride, self-assertion and deft availability, but American truth and honor, American manliness and kindness, American courage and love of justice. And the American faith in the only King and

Lord an American acknowledges—the Lord Jesus Christ. . . . It is idle to try to evade one duty by an appeal to another, as if it were the greater. Foreign Missions and Domestic Missions, if he will persist in making such distinctions, are all bound in one bundle of duty. The doing of one insures the doing of the other. The one cannot fail but the other fails. There is action and reaction in living effort. A living Church will hold both close to her heart.

The Negro in Mississippi needs evangelizing, and neither you nor I can shirk our responsibility. But can our full duty to *him*, suppose once (and it is a tremendous supposition) that we did it, atone for our failure in duty to that sacred charge committed to us by God's providence and our own solemn acceptance in His eyes and the eyes of all men, the Negro in our own Liberia?

A hide-bound tree bears gnarled and bit-

ter fruit. It finally dies. It is the best thing it can do, and the only thing that becomes it. A hide-bound Church bears gnarled and bitter fruitage also—variance, strifes, contentions and all uncharitableness. It would die, too, save that the Divine Husbandman walks His vineyard. The hide-bound tree is saved by a judicious slicing through the dead rind into the living fibre of the wood. The hide-bound Church is saved when the Master drives His knife through all the worldliness, the callous deadness and the rust and crust of the outward form, and strips bare the quivering life to the lights and dews of Heaven.

No such surgery of pain shall the Church need at her Lord's hands if only she keep alive within her heart and practise in her life generously, lovingly and faithfully His last charge and high commission—Go into all the world. Preach the Gospel to every creature.

ANNOUNCEMENTS.

Africa.—Intelligence has been received that the Right Rev. Dr. Ferguson reached Monrovia on the 3d of January after a passage of twenty-five days from Liverpool. By later advices we hear that he reached

Cape Mount station on a visitation on the 26th of that month, intending to remain until the 5th of February. He reports the missionary workers at that station as in good health.

CHINA.

A VISITATION BY BISHOP GRAVES.

HANKOW, CHINA, January 15th, 1894.

ON November 26th last I confirmed twenty persons at Wuchang in the morning and one at Hankow in the afternoon. The last was a candidate of Mr. Yen's who missed being confirmed at Shanghai, and as he is a carpenter on one of the steamers running between here and Shanghai, we were able to have the service here.

On December 9th I started by the steamer "Kwei Lee" for I-chang and arrived there on the 13th. Dr. Aldridge of the imperial customs very kindly invited me to stay with him and entertained me most hospitably. On Sunday we had a very hearty service in our chapel, which, as you know, is a room in a native house. There were about fifty people present, and I confirmed ten persons. The Rev. Mr. Yu has done as well as can be expected, but the general rumor in I-chang has been that we have deserted the place, and our people have been discouraged

and some have fallen off. More harm than I can tell is done by the vacancies which occur in this way. We ought always to have a man to fill the place the moment another steps out of it. Our house is still a ruin although every other one is built. The case is so pressing that I am sending Dr. Collins to hold the post. We shall be then attenuated to the extreme limit—one each at Hankow, I-chang and Wuchang, while Wuhu is vacant.

On December 19th I left I-chang in a Chinese boat just big enough to hold myself, the evangelist and the boy. By paying the two boatmen to row all night we got to Sha-sze at noon the next day. The work there under our native Priest, the Rev. Kwei Mei-peng, is going on steadily. That evening there was a meeting which was well attended.

The next morning (Thursday), at a special service, I confirmed twenty-one. I was kept busy during my stay receiving the

Christians who came to call on me. They are a very good set of people. There are no foreigners in Sha-sze although it is such a large city. It bears a very bad reputation for rowdiness, etc. I found that I could not go out on the streets and had to confine myself to the house. The last two days I had my quarters on an old cargo boat to escape the bad odors and because the rats and bats would not allow me to sleep at night. This house has never been fit for people to live in, and our people have been sick on account of the vile odors, etc., which could not be escaped. While there we arranged a change to the San Fu street, to another house, where the conditions are better. For myself, however, I would rather sleep in the hay-loft of any barn at home than in any Chinese house which it has been my lot to sleep in up to the present time.

On December 22d the steamer "Shashi" came down from I-chang and I went aboard hoping to reach Hankow by Christmas afternoon, but, the water being low, we grounded at Sunday island, and in spite of all we could do lay there for five days, a most monotonous experience.

On the 29th the "Chang Wo" came down, and I transferred my baggage to her and returned the rest of the way without adventure.

F. R. GRAVES,
Missionary Bishop of Shanghai.

VISIT OF THE REV. MR. YEN TO ENGLAND AND THE UNITED STATES.

Bishop Graves writes from Shanghai, January 19th last, that the English society for the suppression of the opium trade some months ago invited the Rev. Y. K. Yen to visit England as the representative of all Chinese Christians in protesting against the traffic in opium, and that Mr. Yen has accepted the invitation, and sailed from Shanghai, January 18th, for London. The society offered to pay Mr. Yen's travelling expenses and salary while absent. The Bishop gives his consent to Mr. Yen's trip very readily, because the good resulting from the visit to England may be very great and it is an honor to the mission and to Mr. Yen that he should be selected as the native Christian who can most forcibly present this question to the British public.

In granting leave to Mr. Yen the Bishop

had another object in view, as he wishes Mr. Yen to visit this country on his way back to China. He is sure that Mr. Yen can do great good to the China mission by speaking in its interests before the Church, and believes that the work in China will be much benefited by the opportunity thus given to Mr. Yen—who has not been in the United States for thirty years—to learn by personal observation the immense advance of the Church in life and growth since he lived here.

Mr. Yen may feel assured of a very hearty welcome from Church people during his visit to the United States. The prospect of his visit will give widespread satisfaction. The Board has long wished that he should come to this country and has sincerely regretted that he has been unable to do so.

NOTES OF THE MISSION.

Bishop Graves, in a letter from Hankow dated January 12th, says: "As to the matter of reinforcements, it is really most pressing. Dr. Collins will shortly go to I-chang and I shall then be left with only one clergyman at Hankow and one at Wuchang. If any accident occurs I do not know what we shall do. I am anxious to secure a lady for the Jane Bohlen School, and yet a single lady cannot go there to work until a man and his wife are placed there. This is entirely on account of the Chinese, who do not understand the state of things where single men and women are working together on the same compound, with no married people. This only applies to work in a strictly Chinese city. In Hankow and Shanghai, where there is a foreign community, the question does not arise. I think that it would be best to find a man who is married for the Wuchang work, whose wife is equally with himself interested in the mission.

"Mr. Ingle has been in this afternoon, having returned from a week's trip up the Han river to a place called Han Tsuan. He reports that the Church there comprises seventy-one members and that these seem to be good and genuine people. He found a very good feeling prevailing there, which is something to be thankful for. This is the first time that any foreign clergyman of our mission has visited the place. If more men would offer themselves we might go on extending our work in this way.

"Miss McRae is doing a good dispensary work among women in Hankow."

The Rev. S. C. Partridge, writing from Wuchang at about the date of the Bishop's letter says: "I beg to acknowledge the receipt of your esteemed letter of November 27th in regard to the inclosing of our Wuchang lots and the rebuilding of our men's guest room. Bishop Graves had already conveyed to me the good news that the Board had voted to allow us to take the necessary money out of this year's funds, and I was preparing to send my acknowledgments when your letter came. Please express to the Board the joint appreciation of Dr. Merrins and myself at this action on its part, and our renewed assurance that the money has been well laid out.

"I wish now to call your attention to an important matter which has been engrossing our time and using our 'specials' for some time past. That is the repairing and reroofing of the Church of the Nativity, Wuchang. The entire roof of the church, chancel, cloisters, porches, etc., has been removed and replaced by one of English galvanized iron, the tile roof having proved entirely unsatisfactory both as to its weight and its constant leaking. Now the building has been put into perfect condition and many changes and improvements made in-

side and out, so that it is not only the largest, but in some respects the finest, church in our mission and one of the best in China. I have given to this work some \$500 collected from friends in the United States, and much of the additional expenditure has been met by Dr. Merrins, who has from the outset taken the deepest interest in our church building and in the services. It is a source of great pleasure to me to be able to state that this necessary expenditure can all be met here without calling upon you for any additional appropriation.

"My work this year has not been of a nature to call forth much interest in a general way in our Foreign Missions. Only those who *really know* what the problem is here, appreciate the work of hours and hours, days and days, weeks and months, spent in a Chinese class-room instructing a few catechists and Deacons and attempting to develop and strengthen character. It is the all-essential foundation work, which does not show much on the surface, and which is hard and slow and discouraging to those engaged in it; but we struggle steadily on *in faith*, for we know that the superstructure must eventually rest upon what we are accomplishing now, and quality is far more essential than quantity at this stage of the Church's progress in China."

HAITI.

HOLY TRINITY CHURCH AND SUNDAY-SCHOOL,
PORT-AU-PRINCE,
PORT-AU-PRINCE, HAITI, February 12th, 1894.

AFTER a suspension for five years and six months of the Sunday-school of Holy Trinity Church, necessitated by the destruction of our mission edifices in July, 1888, and my consequent refuge at the farm-school in the country, the Sunday-school was reopened and reorganized on the first Sunday after Christmas, January 1st, at 3 P.M.

Thirty scholars were registered at the opening, and the number has since increased to forty-three. Although we are still in very narrow quarters, and will be until the erection of our church, our work has begun to assume somewhat of its former aspects in the matter of missionary activity. The English services, suspended since the same disaster, are not yet resumed. It will hardly

be expedient or convenient to do so until the new church shall, God willing, be erected.

The lowest estimate among those of seven estimators for the construction of the church edifice, is \$2,850. As we have not the full amount in hand we shall not be able to push the work ahead as we otherwise should do. The construction of the foundation (which is a separate estimate costing about \$800) we propose to go on with. Incidental expenses unforeseen in the estimates will be sure to swell the amount above the figures just given. We therefore hope that a lively response in answer to the statement published by the Board of Managers of our wants here to carry out successfully this undertaking, will come to our aid and relieve us of all unnecessary anxiety in this matter.

JAMES THEODORE HOLLY,
Bishop of Haiti.

MISCELLANY.

INTERCESSION.

BISHOP GRAVES writing from China of the need of reinforcements of his staff of missionaries requests that prayers be offered for a married missionary to go to Wuchang and a principal for the Jane Bohlen School there. Rev. Mr. Partridge writing from Wuchang at about the same time says: "The sight of our unoccupied buildings and closed schools is heart sickening in the extreme. With the few solitary workers here about all we can do is to keep the mission from retrograding." In the same strain of call for missionaries writes Bishop McKim from Japan and Bishop Ferguson from Africa. Hence the subject most pressing for our earnest intercession is for more missionaries and for means to support them.

THE PLACE OF HENRY MARTYN'S GRAVE.

THE place where Henry Martyn died once bore another name. It was under the name of Comana, familiar in the Church history of the fourth century. Near to it St. Chrysostom died and was buried, September 14th, A.D. 407, driven into exile, followed by a woman's hate, a woman scorned and exasperated. There Martyn died, returning from his exile, drawn by the love of a woman whom he was never to see again. Chrysostom died surrounded by Christian men and women; Martyn, in absolute solitude, but thinking "with sweet comfort and peace of his God," of whom he says that "in solitude He is my company, my friend, and comforter."

The country in which Martyn died was not, as is often said, Armenia—he had passed quite through Armenia; it was Pontus. Martyn's biographer calls special attention to a "deeply affecting" circumstance in the place of his death, viz., that "where he sank into the grave, men were strangers to him and to his God."

Yes, it was so, but there is one consideration more deeply affecting still, in the thoughts that link themselves with the vicinity of Tocat. Men had not always been strangers there to Martyn's Lord. There flows the river Iris, and close by was

the place in which St. Basil was brought up by his grandmother, Macrina. There, too, were the spots in which, on either side of the river, Basil and his gifted sister, who bore her grandmother's name, afterwards planted their convents of men and women, who severally joined each other for the common life of holy meditation and self-discipline and worship. To that same place years afterwards, when Basil had become famous in the whole Church as a strenuous struggler for the faith once delivered to the saints, and, worn out with his weary labors, had passed away, came his brother Gregory of Nyssa to comfort his sister concerning their brother's death.

And then, as we read: "As dusk came on, and lights were brought, she tried to sing that sweet evening hymn of the Eastern Church, 'We have come to the going down of the sun, and at evening time we have seen the light,' and finished her life and her prayers together." . . .

The mind sweeps swiftly through the centuries which separate Macrina from Martyn: the betrothed maiden whose lover, worthy of herself, had died, and left her a wife in will and a widow in feeling, spending her life for God, and waiting in patient hope for reunion in the Resurrection, and Martyn—as whole-hearted as she in self-consecration, who also loved one only, whom on earth he was never to see again. History knows of few things more fitting than the place of Martyn's grave.—*Canon Edmonds of Exeter.*

NOT SUFFICIENTLY AWAKE.

THE older I grow, the more I am impressed with the fact that it is a great thing to be a Christian. I am forced to confess that after all that Christ has done for me, viewed from the missionary point of view, I am still a good deal of a heathen. The more missionary meetings of this sort I attend, the more I am convinced that the average Christian and the average church are only half Christianized.

I believe in the Church, because I believe in the Kingdom of God; but this meeting, bringing home to us in our ease and com-

fort and indifference, the ignorance, the woe, the sin, the suffering and the tears of our fellow-men, the very things that so burdened the soul of Christ and led Him to the Cross, demonstrates the fact that His cause has not yet gotten full possession of His people. These reports from the field, revealing such magnificent results from such small expenditures, such colossal needs over against such tardy and small supplies, such pathetic calls met by such niggardly responses, all prove but too conclusively that we are not yet looking at humanity through Christ's eyes; we are not yet half awake to what God has called us to do.—
Rev. James Brand.

CONCERNING GREENNESS.

SAID the great missionary Alexander Duff, D.D., in an address: "These men tell us they are not so *green* as to waste their money on Foreign Missions. They describe themselves too well; for greenness implies verdure, and the beautiful growth of rich herb and foliage. But not a single blade of generosity is visible over all the dry and parched Sahara of their selfishness."

SHANGHAI AS A MISSIONARY CENTRE.

SHANGHAI is China's chief port, its commercial importance being greater than even that of Canton. It consists of the Chinese city proper, surrounded by a wall, and containing about 400,000 inhabitants, who are under native rule, and the English, American, and French "concessions" or "settlements," with 250,000 Chinese and 5,000 foreigners, all of whom are under foreign rule. Here large congregations gather in the various mission churches, here are the largest Sunday-schools in China, important day and boarding-schools, and our St. John's College. Here also is the largest mission press in the world. More than 1,000 Chinese converts are connected with the different missions, "but," writes a missionary, "a far larger number, converted here, have returned to distant homes to be each one a centre of light."

In the mission press at Shanghai are two machine presses and seven hand presses. The demand for type made a type foundry necessary. There are fonts for English, Greek, Korean, Japanese, the literary, the

mandarin and five other Chinese languages, and the Mongolian language. Electrotyping and stereotyping are done, and over 35,000,000 pages are issued annually, nearly three times the issue of the press at Beirut, which is the next largest mission press in the world.

The total number of books and tracts issued last year was 995,496. The printed page is a power in China. It accompanies the missionary wherever he goes, and where he is as yet unable to go, as the press report significantly says, "these tireless, fearless, faithful messengers still advance to the regions beyond."

MISSIONS AMONG THE ESQUIMAUX OF ALASKA.

IN 1889 a special call came for work in Arctic Alaska. The Presbyterians, commencing in 1877 at Fort Wrangel, had grown and widened until they had seven churches, with 580 native communicants and 739 children under instruction. The Moravians, commencing on the Kuskokwim river in 1885, had their two churches, 58 communicants, and 56 children in school. The Episcopal Missionary Society in 1886 had entered the great Yukon river valley, and established themselves the following year at Anvik and later at the mouth of the Tanana river. In 1886 the Jesuit fathers had also entered the great valley of the Yukon, locating the first year at the mining settlement of Forty Mile Creek, and in 1887, with the assistance of the Sisters of St. Ann, at Kozorifski, Nulato, and Cape Vancouver. In the meantime, the women of the Methodist Episcopal Church Missionary Society were busy laying foundations at Unalaska and Unga.

In 1886 Swedish missionaries secured a foothold at Yakutat, at the edge of the glaciers that sweep down the sides of Mount St. Elias, and at Unalaklik, on the northeast coast of Bering sea. The women of the American Baptist Home Missionary Society were also entrenching themselves at the mouth of Cook's Inlet, on the islands of Kadiak and Afognak. The Quakers had quietly but effectively commenced work at Douglas island. But the great Arctic region remained untouched and unvisited, its thousands of Esquimaux continuing to live and die without God and without hope.

On the Arctic coast, stretching from Ber-

ing Straits to Point Barrow, the most northern point on the mainland of the continent, were three large settlements, to wit, Point Barrow, Cape Prince of Wales, and Point Hope, 810 and 220 miles apart, respectively. As a commencement to the work, it was suggested that these three places should be at once occupied. The proposition involved almost insurmountable difficulties. The field was inaccessible, perhaps as much so as any other portion of the earth. Usually, for a few days in July or August, the eternal ice fields break away from the shore and leave sufficient open water for a few whalers and the government ship to reach the more northern station. But this is not always certain, as when in 1891 the government vessel failed to reach Point Barrow, on account of the ice. The region is desolate beyond description—a bleak, dreary and frozen waste. All food supplies, except those drawn from wild birds and animals, had to be brought from San Francisco, 4,000 miles distant. These supplies usually reached the station once a year, but not always. Sometimes the ice fails to leave the shore, and then the supplies are obtained only once in two years. The long Arctic night, with its depressing influence on both mind and body, so dreaded by Arctic explorers who have had occasion to spend two or three winters in that region, is by the missionaries to be faced year after year. A degree of cold that burns like fire, that sometimes causes steel to fall to pieces like clay, is to be endured. Again, the missionaries are beyond all earthly protection. Thousands of miles of untravelled wastes separate them from the nearest policeman, court of law, or soldier. Owing to these and other difficulties, the great missionary organizations of the country were reluctant to enter the work, as they had been in the southern and eastern sections of Alaska. However, under the stimulus of special contributions, the Woman's Executive Committee of Home Missions of the Presbyterian Church took up the Point Barrow station, sending as their first missionary Mr. Leander M. Stevenson, of Versailles, Ohio. The Domestic and Foreign Missionary Society of the Episcopal Church sent J. B. Driggs, M.D., as their missionary to Point Hope. And the American Missionary Association of the Congregational Church sent Mr. Harrison R. Thornton, of Hampden-Sydney, Virginia,

and Mr. W. T. Lopp, of Valley City, Indiana, as missionaries to Cape Prince of Wales.—*Rev. Dr. Sheldon Jackson, in Church at Home and Abroad (Presbyterian).*

A NEW BOOK ON CHINA.

THE Rev. Dr. Lansdell, the eminent philanthropist and traveller, has added to his valuable and successful books, "Through Siberia," "Russian Central Asia," and "Through Central Asia," a new book, "Chinese Central Asia." It gives an account, in the author's usual graphic style, and abundantly illustrated, of his journey of two and a half years, extending over 50,000 miles, including the ascent of the enormously high ice-capped Thibetan "Mountains of Heaven."

FRAGMENTS.

— Fifty-six of the 100 medical missionaries in China are women.

— A railway mission was started in Japan in 1892. It now publishes two Christian newspapers for the benefit of railroad men.

— From April 1st, 1893, to January 1st, 1894, the American Baptist Missionary Union sent out sixty-one new missionaries to the Foreign fields of the society.

— It is definitely stated that the Chinese Government will make no further objection to the Chinese registration law, that the Chinese minister has directed the Six Companies to give obedience to it, and that the companies will aid in its execution.

— "Have you seen any of our best American paintings?" asked Dr. Cuyler of the famous Scotch artist, Sir George Harvey. "No, I have not," was the reply, "but the grandest American product I have seen has been some of your missionaries. They were noble characters."

— Bishop Oluwole, of the Church of England mission in Africa, says that the church at Lagos is pervaded by a missionary spirit. There are trained workers and eleven mission stations in touch with the church at Lagos, which, though not all self-supporting, had nearly reached that point. Great obstacles to the spread of Christianity among the people are polygamy, the importation of ardent spirits, and the low tone of European traders.

THE WOMAN'S AUXILIARY.

CHURCH MISSIONS HOUSE, FOURTH AVENUE AND TWENTY-SECOND STREET,
NEW YORK.

MISS JULIA C. EMERY, *Secretary.*

TO DIOCESAN OFFICERS.

THE March conference of general and diocesan officers of the Woman's Auxiliary will be held on Thursday the 29th.

The officers are asked to meet at noon, for prayers, in the Chapel of the Church Missions House.

JULIA C. EMERY, *Secretary.*

MINUTES.

AFTER noonday prayers in the Chapel, on Friday, the 23d, the officers of the Auxiliary met in the library for their February conference. Mrs. Neilson, President of the Domestic Committee of Pennsylvania, was nominated presiding officer, and took the chair.

Present: Connecticut (2), Long Island (3), Minnesota (1), Newark (3), New Jersey (3), New York (8 and 1 Junior), Ohio (1), Pennsylvania (2); twenty-three senior and one junior officer, representing eight dioceses.

After the reading of the Minutes of the January meeting, a report upon the Auxiliary Thank-offering was called for, and letters were read from Olympia, Louisiana, California, District of Columbia, Central New York, Indiana and Springfield, and from the Honorary Secretary, reporting for Georgia, Florida and Southern Florida. Verbal reports were also made by officers, of letters written and answers received. In addition to the sums pledged in January, and reported in THE SPIRIT OF MISSIONS for that month, there were reported as paid, by Central Pennsylvania, five dollars; Georgia, a member, \$400; New Hampshire, ten dollars; New York, twenty-five dollars; Pennsylvania, fifty-five dollars; and pledged, by the District of Columbia, fifteen dollars; Maine, twenty or twenty-five dollars; Missouri, twenty-five dollars; New Jersey, additional, twenty-five dollars; Vermont, at least twenty dollars; Western New York, Juniors, fifteen dollars; Babies' Branch, ten dollars; while Mrs. Twing's letter brought the cheering news that, as a result of her journey during the month, in addition to the \$400 from the member of Christ Church, Savannah, she had received \$218.67, and pledges amounting to \$250 more.

We were thus able to report, since the last meeting, payments and pledges amounting to \$593.67, or \$53.67 over the whole amount asked for the Thank-offering. Additional offerings will still be welcome, however, as the sum required was set low, and our three missionaries must not only be sent, but supported, we trust, for many years.

Mrs. Bronson, reporting for the Juniors of New York, said that they had voted to make this gift towards the support of these new missionaries a yearly

one, and attention was drawn to the good example set by workers in the Junior department: first in inaugurating this thank-offering, and then in emphasizing the fact that it involves continued interest, and offerings made year by year.

The following prayer, which had been put forth by the Chairman of the Junior department in Western New York, was read, and the officers requested its insertion in *THE SPIRIT OF MISSIONS*.

*Prayer at noon, Fridays, for the workers to go to
Alaska, China and Africa.*

God bless the women who are ready to take up the work in Alaska, China and Africa, giving up homes, friends, comforts, everything for Thy Kingdom. Help us as Christian women not to hold them back by our indifference, but to send them forth with our prayers, our gifts. Open the hearts of the Woman's Auxiliary, that we may each realize this beautiful opportunity to do something for Thee. What can we do here as a united missionary circle, bound together by our love for Thee? Lord, what wilt Thou have us do? We can do nothing without Thee, but with Thee all things are possible. Lift up our faith. May it rise like eagles' wings. Hear us as we ask through Thy Son Jesus Christ. Amen.

A report was then made upon the Auxiliary Fund towards furnishings in the Church Missions House, to the effect that \$3,534 had been given by branches and members of the Auxiliary for that purpose. In this connection the following letter, received that morning from Mrs. Tilton, President of the Woman's Auxiliary of the Church of England in Canada, was read:

ONTARIO, February 21st, 1894.

MY DEAR FRIEND:

I have been rejoicing with you in spirit all this afternoon, having been reading in *THE SPIRIT OF MISSIONS* the Minutes of the opening of the Church Missions House. How well I remember when the big photograph (framed) of the proposed house was placed on the table, at the Convention of 1889, the discussion, etc., that memorable day. Are they not glorious, the ways and means God is raising up for the furtherance of His work! May His own precious presence be realized at all your meetings—yes, in fact at all times in your work. I shall so often think of you all at the noon-tide hour.

Mrs. Bleything, for the Publication Committee, suggested the opening of correspondence between experienced officers and members of the Auxiliary, and those new in the work and needing help and counsel; also, that the Committee undertake to disseminate among the branches the pamphlet containing the papers read at the Missionary Council in Chicago, urging that they be ordered from the Missions House, and the charge of twelve cents each met by the branches ordering them. She then read the following letter from the Rev. Wm. J. Cleveland, of South Dakota, with its endorsement by Bishop Hare:

MADISON, SOUTH DAKOTA, January 18th, 1894.

MY DEAR MISS EMEY:

I send you herewith a copy of *Anpao Kin*, with a translation of one of the letters to appear in the January number. The paper is largely made up of letters of this kind, chiefly those of members of the Woman's Auxiliary and St. Andrew's Brotherhood, etc. It so becomes a kind of organ of those societies, but principally of the first. The letter I have translated is not extraordinary in any respect, but a fair sample. Would not these things be acceptable, and do good if brought more into the light?

Meanwhile our little paper is running far behind financially. Since a year ago last

June, expenses, \$600, and receipts a little less than \$200. We could hardly expect it to be otherwise, since we can charge only a very low subscription, thirty cents a year, and have no field for advertising.

Now, I have a scheme upon which I ask your advice. It is to publish, in booklet form, about ten such letters as the enclosed, both in the original (as a literary curiosity) and in English (to show the white sisters how the red sisters look at things), and sell them to the Woman's Auxiliary all over the land, at a great profit, say twenty-five cents a copy, for the benefit of *Anpao Kin*. I believe the plan would work, and do good all round, under an endorsement from our Bishop and yourself; but can you suggest a way in which I can be assured of a sale of about 200 copies, before I invest the \$50 necessary to an edition of 1,000 in the project? Or, to be frank with me, will you answer that the whole venture would be unprofitable and vain? Very cordially yours,

WM. J. CLEVELAND.

I cordially approve of the publication of the proposed booklet of papers by the Rev. Mr. Cleveland. The pecuniary needs of *Anpao* are extremely pressing, and this would seem a feasible way to meet them.

I have written about the plan to the Niobrara League, Indian's Hope, Dakota League, Baltimore Indian Aid and the Providence Woman's Auxiliary.

WILLIAM H. HARE, Missionary Bishop.

It was suggested that the Committee on Publications consult the Junior Auxiliary Publishing Company upon this subject, to see if such a booklet as this proposed by Mr. Cleveland might be introduced into their series of *Round Robins*.

Mrs. Clark, Chairman of the committee on Systematic Giving, reported a plan followed in the New Jersey Branch with good success, viz., the annual payment of ten cents by each member of the Auxiliary, for the formation of a fund upon which the Branch might draw to meet its obligations, and to respond to pressing appeals. In connection with the subject of *giving* the following extracts from a letter from a diocesan officer were read:

As to the women, it has always been a fathomless mystery why they do not give more money—those who seem to live in affluence. I can only account for it by the fact that they do not have much money. Their husbands pay their bills, but do not think they need anything more than a luxurious home, handsome dress, etc. I know Churchwomen who live thus, attend every service, even the missionary meetings, and yet give a dollar to each branch of the Woman's Auxiliary! Now I cannot believe that if they could give up the luxuries, and give the money to missions, they would not do it; but they have no choice. Then there are those who are generous, but give in answer to the thousand and one appeals that come to those who have money in a great city like this, and thus dissipate what ought to be given more on principle, to the Church and missionary work. I am always standing between my husband and this continual giving to multitudinous objects, so scattering the large sums into many small ones. He cannot say "no" to any worthy object; I can, for the good of the greater one—the Church! Perhaps you think I lay too much stress upon the money, but as my daughter said yesterday, "It makes my heart ache to read THE SPIRIT OF MISSIONS, and not be able to send each Bishop what he so much needs." However, we must do the best we can, and it is knowledge of the greatest need that will open the hearts and so find a way to open the purse. If THE SPIRIT OF MISSIONS could be read by every Churchman, I am sure that tenfold more would come into the treasury. Cannot the clergy be induced to speak of it to their people?

The Committee on Missionary Workers had the pleasant duty of reporting

through Miss Coles, Chairman, the appointment of Miss Sabine to Alaska, and Miss Woodruff to Africa, these appointments having been made all the more cheerfully by the Board, because of the Thank-offering promised by the Auxiliary. Miss Jarvis, as Chairman, sent a written report from the Junior Committee of the appointment of several sub-committees among its members: 1. On the question of whether or not a badge would be generally desired for the Junior department. 2. On Education of the Juniors. 3. On the Easter and United Offerings. 4. On miscellaneous matters connected with the department.

During the meeting the following paper was referred to as aptly following Mrs. Twing's resolution adopted in January, that members of the Auxiliary be requested to send short papers on "The Auxiliary as an Educator," for presentation at the officers' meetings. This paper was prepared by Miss Stuart, President and Secretary of the Virginia Branch, and gives an interesting sketch of one of the oldest parochial branches of the Woman's Auxiliary in the historic parish of Christ Church, Alexandria.

As from far and near comes the inquiry, "How to make the monthly missionary meetings interesting," the wonder resolves itself into the question, Is it because the average nineteenth century woman needs too much that is exciting to find such meetings a nerve stimulant; or is it that in the multiplicity of Church organization, the underlying spirit of religious enthusiasm is spent, and in its place there comes a religious dyspepsia, that clouds the true missionary interest? As we sat in the regular monthly meeting of the parish branch of Christ Church, February 5th, and saw the interested faces of those present, seven of whom had been faithful members from its organization in 1871, and who through those twenty-two years had rarely failed to be present, one must seek the reason *why*, and perhaps aid others in making other meetings more interesting. I believe our rule is good: do not supply the work of the hands as an incentive or stimulant to spiritual interest. Both as a parochial and diocesan branch, we urge the importance of making the time devoted to the meeting a time of learning of missions and praying for them. The little routine work of business can, with system, be disposed of in fifteen minutes: limit the time to (about) three-quarters of an hour. If "knowledge is power," it is eminently so in the work committed to the Auxiliary, and where can we better learn to know about missions, than at a regular meeting? and the power will be the outcome by prayer. Devote the time left to reports, previously prepared, on missionary topics, or personal letters from missionaries, or selections from THE SPIRIT OF MISSIONS, and by dividing this work among the members, individual interest is roused, touching an outer circle of friends, only reached through interest in writer or speaker. No work is ever done at the meetings; the boxes give interest enough to make the workers gladly work at home and leave "this consecrated hour" for hospitable and pleasant missionary recreation. Often the meeting will grow and glow with fervor, as one hears of faith and hope, renewed by letters or gifts, of hardships borne or sacrifices made, by men and women everywhere doing our work, and more fervent prayers will ascend as we take home new purposes roused, which will resolve themselves into loving deeds.

Out of this general idea for a meeting has grown the larger, fuller, more emphatic Intercessory Service for the Virginia Branch, when, four times a year, the parish branches meet as one, all over Virginia, using the same form of service, which already bears fruit, and gives zest and spur to missionary zeal and knowledge. If, for the year, we cultivate this interest, there will be no need to invent ways and means to quicken zeal in Lent; the very shadow of the Cross seems to fall aslant the great Feast of Lent, stirring up all hearts to pray for all the world, that the salvation it typifies may be known and appropriated, "far as the curse is found."

ON THE JUNIOR AUXILIARY.

A PAPER PRESENTED BY THE COMMITTEE ON THE JUNIOR AUXILIARY AT THE MEETING OF THE AUXILIARY HELD IN CHICAGO IN OCTOBER LAST.

How can the Juniors of the Church Best be Auxiliary, and How can Their Elders Best Train and Help Them?

IN consulting the various members of the Junior Committee, appointed last fall [1892] by the Board of Managers in accordance with the Secretary's suggestion, the following points have been suggested as expedient for the greater usefulness of this, the youngest of the general bodies of the Church, the Junior Department of the Woman's Auxiliary, or the Junior Auxiliary.

Bearing in mind that the children's work was organized at the time of that convention by which the new petition, to the Lord of the harvest to send forth more laborers into His harvest, was added to the Litany, I shall endeavor to state these points in a growing order: from the parish, in which every laborer must be trained, to the diocese, from the diocese to the whole body of the Church, and then from the Church as a whole back to our own individual selves.

I. How can the Juniors best be auxiliary?

II. How can their elders best train and help them?

A. —PAROCHIAL.

Every baptized person in the Church being a member of the missionary society of which the Board of Missions is the organized representative, with the Woman's Auxiliary the organized woman's aid, the Junior Department is now made the organized children's help. How, then, can every baptized child in the Church take his or her part in the fulfilment of the baptismal vow of warfare and of service in the ranks of the Junior Auxiliary? Three things are within the power of almost every child in the parish; the power to *learn* about missions, to *pray* for them, and to *give* to them. The Lenten Offering offers the most practical solution of the last, making effectual, as it does, even the one self-denial penny of the one child. The noon-day prayer for God's blessing on all the missionaries all over the world is more easily remembered by children than by their elders, reminded as they are of that hour by the ringing of their school-bell, or in the factory by the shrill noon

whistle. (Ah, friends, if when we set our watches by the electric noon-day stroke, we would regulate our lives by the thrill and flash of a prayer with the perfect standard of the Kingdom of Heaven!)

The question of instruction in missions has been most successfully solved in the suggestion of the Missionary Sunday, by which, having learned the principles of our religion, the children put them to a living, working test. "Love God with all thy heart, soul, and strength" means something when the lesson is illustrated by the study of the lives of men who have done this—offering talents, gifts and energy in the missionary field that elsewhere would have made them leaders of men, lawyers, statesmen (not politicians), business-kings or doctors. Sunday-school teachers interested in missionary work are the best sources of inspiration for the children as a whole. Says one of the committee: "The children, in my experience, whose teachers are interested in missionary work are the Junior Auxiliary workers by a large majority." And another, after describing the wonderful success of a boys' society, adds: "But they are exceptions, because they have an enthusiastic teacher." And I speak of this here in order to appeal to all teachers. Your own special work will be aided, not hindered, by this added care. "Love thy neighbor as thyself" has double the meaning when neat and faithful work is being put into a Christmas box for some far-off and unseen child.

One of the committee proposes that, where practicable, "those children in a Junior Auxiliary Sunday-school who can meet and work be regarded as a sort of executive committee of the whole." This is a very good suggestion, for it solves the problem met with in many places where societies already exist (Ministering Children's League or Children's Twenty Minute Societies); they can form the nucleus round which the rest centres. No great change and upheaval need take place. The old more or less isolated pieces of children's work are merely

being patched together on a new, strong lining, for a warm covering of comfort to the Church. It is the gathering into the one army all young "Christian soldiers, marching as to war."

B.—DIOCESAN.

Stepping out now from the parish to the diocese, we find that circumstances differ greatly. Plans successful in one diocese are pronounced "utterly impracticable" in another diocese, while in a third they are "very helpful, with modifications." Still, certain hints and suggestions have come in, which may be of general help and interest.

A word as to the duty and limitations of diocesan officers. These seem usually to be to find work for the children to do and then hunt up the children to do it. And the suggestion has been made that in writing to the clergy they be "bothered" as little as possible. "Will you organize in your parish a branch of the Junior Auxiliary to work for missions?" is not nearly so simple a question as "Could you ask in the Sunday-school if any children, with their teachers, would be willing and able to prepare a Christmas box for such and such a place?" The first method is characterized as bothering, while the latter, presenting a needy and definite object, is often a help and inspiration to a rector to awaken interest in his own school. Sometimes there is a danger that the diocesan officer has felt it her sphere to make suggestions to the rector, and the result has been on the one side a feeling of antagonism to the Junior Auxiliary, and on the other a priest of God labelled by the officer as "not caring for missions."

In some dioceses the officers are elected annually, but as this often interferes with the regularity of the work, the general verdict is that it is best to have the Bishop appoint. He, knowing all the diocese, can better select those most full of tact and judgment, and the ultimatum resting with him leaves no cause for jealousy. After all, we must remember that by "systematic and effective organization" is not meant always the same form. We must adapt ourselves to local circumstances; finding, as we go on, that everything is stronger if as simple as possible, no office created until the officer is a necessity, and thus, growing up with ourselves, our form of organization will not be

a burden or a hindrance. Personally, we workers must each one bear in mind that office means not honor but service, not distinction of the individual but extinction of self in the work appointed to be done.

Children's missionary meetings, under the supervision of the clergy and diocesan officers, are most helpful, where, if possible, combining several Sunday-schools.

One notable and knotty point perplexes sooner or later the diocesan officer, and that is the diocesan expense fund. Without salaries there are still items which must be met. Two methods are now being tried: (1) that of asking all active members for five cents a year, and (2) that of asking all parishes for \$1 annually for the fund. Each branch must find its own solution, but it has been suggested that a smaller individual rate, or so much for every class in Sunday-school, would make a more equal proportion between the large and small parishes, and bring a larger body into the responsibility.

C.—GENERAL.

And now we come to the question of the Junior Auxiliary as a whole. We have seen what each parish has in common; we have seen the diocesan similarity and diocesan individuality. What, then, are the possible lines of unity for the body as a whole?

They are three: (1) Study of missions. (2) The Lenten Offering. (3) The noon-day prayer. To take them inversely. Have you heard of the "League of Prayer" started by one of the English Bishops, by which the Church's great army of sick, lame, blind and suffering can be brought into the armies of the Church militant? My friends, realize this for a moment. Realize the power of that army—the power of faith deepened and quickened by suffering! Realize that, in our doing but not praying, we so often do *amiss*. Realize, that so praying, this halt and maimed army may pass in before us in the triumph. Shall we not each one strive to form the habit in ourselves, and help the children whose habits are forming, to have in the busy tide of noon-day living come for one instant that thrill of Nature's noon-day stillness, while our hearts rest for a moment in the heat of the day to fly upward in prayerful swiftness to our Heavenly Father?

(2) *The Lenten Offering.* Last year's fail-

ure to reach even the wished-for amount, makes it a timely suggestion which comes from one of the committee that every diocesan branch take the Lenten Offering of 1894 as one of its special objects. And in taking it, the question comes up, "How can this be best presented to awaken love and giving from a high motive in the children?" The working for a special sum has not been a powerful enough object, and it may be a hopeful sign that it has not. In consulting Dr. Langford and Miss Emery on the subject, as well as the committee, the suggestion is made with their approval, that instead of working for a special sum, a definite object should be proposed; that the filling of the appropriations made by the Board for work among children all over the world be put before the Sunday-schools of the Church as the object of their Easter offering of 1894, making them realize that they too have a part in the Church's office of being the witness of the Resurrection. "As I have loved you, that ye also should love one another,"—ah! when we fully realize this, we will give so conscientiously and so train the children to give and pray likewise, that it will be no longer necessary for the Missionary Bishop to feel that he must travel every year long, wearying, and often anxious journeys, to ask for the special places needing special help; leaving the Word of God to serve tables, lest his widowed churches and his few sheep in the wilderness be neglected in the daily ministrations. Women of the Church, what part in this is our fault, that these Bishops have to say that "the Church forces us to make beggars of ourselves"? Is it begging? No; it is but asking for the fruits of the vineyard let out to husbandmen. Husbandmen still, whether we be stock-brokers or cattle kings, husbandmen of the garden of God's goodness in which we are placed by Him. No; it is but asking for our Father's own with which to do His work. No; it is but giving us the privilege of having a little part in the work that will be done with us, or in spite of us. Then let us open our eyes and learn, and help the children learn, of the work to be done.

(1) In regard to the *Study of Missions*, attention is called to the Junior Auxiliary helps and leaflets issued by the Board: THE YOUNG CHRISTIAN SOLDIER, the authorized organ of the Junior department, and the

publications of the Junior Auxiliary Publishing Company, especially organized for this purpose. It has been further suggested that the associate editor of the SOLDIER and the secretary of this publishing company confer with the editors of the Joint Diocesan Leaflet Series, as to the feasibility of issuing a monthly or quarterly alternate leaflet on missions, to be used at the discretion of the various rectors. The fullest discussion is invited in THE YOUNG CHRISTIAN SOLDIER of all Junior Auxiliary matters. But we must remember that it is not the much-a-do, but, as the Chinaman says, the muchee-do, which helps most. This brings us to our last point.

D.—OUR OWN INDIVIDUAL DUTY.

Do we realize that, as has been lately said, "even now, after nineteen centuries, if all the billion, one hundred million inhabitants of the world were to pass before us in this their brief but interminable procession between the two eternities, two out of every three would still be a Buddhist or a Brahmin, a Mussulman, or an idolater"?

All this on one side, and on the other, ourselves. When our Lord gave His first sermon to the Gentiles, He used the wonderful simile of the word and the seed, with the warning that "unless it were sown it abideth alone." That must be the trouble. The seed in our hearts we have not sown in others, and so we are abiding alone. We must sow if we would reap. We must sow now if we would reap hereafter. And we must sow broadcast. Not at home, not in our own diocese, not in our own or in foreign lands only, but all over the field. Nor do we have to wait for one part to ripen before we sow another. We must not linger until the harvest of one crop before we risk another. All must be sown in the season, and our faith need not stagger at far-off ventures because of heathen at home. We are sowing here. (Are we?) We must send others to sow elsewhere.

And the children? It is all like a fair damask cloth woven by the one Great Weaver. Vines and leaves, birds of paradise and flowers go to make the wondrous pattern. All are there. All are washed in Baptism and then the hot iron of our daily lives passes over them, pressed by our Father's hand, making them fair and smooth for the bridal of the Lamb. This pattern of their characters is being woven in the little

children's hearts, to us their elders God gives to hold the threads. Shall we weave them with the pattern all on one side, only where man sees? Shall we fit them for the world, for society, for school, for college, for professions, for pleasures; or shall we weave the pattern smoothly on both sides, the pattern of the Kingdom of Heaven, and in the weaving twine in all its phases the shadow of the Cross? If we but weave it thus, then the Linen Cloth, the whole

garment of the Church wrought with fair needlework, will be glorious and shine in fairest beauty, unsoiled by stain of the fruit of knowledge of good and evil (oh, the scalding tears it takes to move that stain!); and as we watch the growth of child-like faith our own will purify, and we shall begin to realize what it means, "And a little child shall lead them."

LUCY C. JARVIS,

Chairman of Committee on Junior Auxiliary.

SOUTH DAKOTA.

AN INDIAN MISSION STATION.

THE Rev. John Robinson, of Sisseton Agency, sends the following interesting account of one of the Indian missions under his care.

ST. JAMES', ENEMY SWIM.

"St. James' Church is located on the southwestern shore of Lake Parker. (Every one in this neighborhood prefers to retain the very ancient Indian name for this lake, and call it Enemy Swim.)

"When the little church was built, the water of this lake came quite up to it, and its wavelets seemed to sing requiems to the new-made graves in its little cemetery. It is with a sigh of regret that we watch the waters receding, until St. James' seems no longer to have part or portion in the beauty and the story of the lake. Tradition tells us of such drying up of the waters of these lakes in the past, and then of their filling up again to overflowing. Without seeking for signs or for wonders, may we think of this shrinking away of the water from the precincts of the church as being an emblem of the skulking away of heathenism, with its barbarous rites and customs, from the sound of the church-bell, from the sound of joyous praise and humble petition; and, as 'history repeats itself,' that, when the waters turn again to cover the sands, these shrinking Indians, filled with the Holy Spirit, will come as a flood filling God's house to overflowing?

"The land around the little church is quite rolling, and it is only from the northward of the lake that the church can be seen for any great distance. I do not think that there is another spot in all this portion of country where the church-bell sounds so musical and so sweet.

"Now I wish to say a few words about the work there. In that congregation there may be men who think themselves so utterly helpless in sin that they think they ought to have four men carry them on a bed to Jesus. Yet, I feel that nowhere in all the Indian missions are there more earnest workers than are the young men of that same congregation. It may be that of the women there are some who are faulty, and who give room for their fellow-workers to complain, yet I think that nowhere are the hands of Catechist, Minister and Bishop held up with more untiring energy and faithfulness than at St. James'. They have collected money and material for the enlargement of their little church, making it 18x44 feet, and, as one of the women said of it, 'Oh, such a long distance to sweep; it makes one's arms ache by the time we reach the door.' They have not stopped here, but already have a small sum on hand towards new seats. Here, too, as at all our stations, there are families who come long distances to attend service and the women's meetings."

Offerings are asked to sustain missions in eighteen missionary jurisdictions and thirty-five dioceses, including missions to the Indians and to the Colored People in our land, as well as missions in China, Japan, Africa, Haiti and Greece—to pay the salaries of twenty-one Bishops and stipends to 1,300 missionary workers, and to support schools, hospitals and orphanages.

All things come of Thee, O Lord,
And of Thine own have we given Thee.

ACKNOWLEDGMENTS

OF THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of **GEORGE BLISS**, Treasurer, and sent to him, *Church Missions House, Fourth Avenue and Twenty-second Street, New York*. Remittances in Bank Notes are not safe unless sent in **REGISTERED** Letters.

The items in the following table marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

The Treasurer acknowledges the receipt of the following sums from January 1st, to February 1st, 1894.

ALABAMA—\$33.39

Anniston—St. Michael and All Angels', Domestic and Foreign, \$4.46; S. S., Birthday-box, Sp. for Rev. S. C. Partridge, China, \$2.51..... 6 97
Florence—Trinity Church, General..... 6 42
"A Friend," Domestic, \$10; Foreign, \$10.. 20 00

ALBANY—\$202.50

Albany—St. Paul's, Domestic, \$47.76; Foreign, \$41.76..... 89 52
Ashland—Trinity Church, Domestic..... 6 00
Ballston Spa—Christ Church, General..... 14 00
Cooperstown—Christ Church, Colored, \$7.50; Indian, \$7.50..... 15 00
Dunesburg—Christ Church, Domestic, \$17.87; Foreign, \$8.06..... 25 93
Ellensburg—St. Peter's, Foreign..... 2 00
Hobart—St. Peter's, Foreign..... 3 30
Hogansburgh—Missionary Box No. 35,818, Domestic..... 6 00
Ilion—St. Augustine's, Domestic and Foreign..... 5 10
Mechanicville—St. Luke's, for Japan..... 3 71
Middleville—Memorial Church, Foreign..... 2 65
Morris—Zion, Domestic, \$5; Indian, \$5; Colored, \$5; Foreign, \$5..... 20 00
Morristown—Christ Church, 50 cts.; S. S., 25 cts.; "W. S. H." 25 cts., Foreign..... 1 00
Saratoga Springs—"G." Colored..... 1 00
West Troy—Trinity Church, Foreign..... 7 29

ARKANSAS—\$7.00

Hot Springs—St. Luke's, Domestic..... 7 00

CALIFORNIA—\$25.20

Los Angeles—Mite Chest No. 78,151, General..... 65
Montecito—Mrs. W. A. Hayne, Sp. for Mrs. Francis Pott's Baby Asylum, China..... 2 00
Redlands—"In F.'s name," \$3; "A. F. C.," \$3, General..... 6 00
San Francisco—St. Peter's, "C. and G.," General..... 2 85
San Gabriel—Church of the Saviour, For-

eign..... 7 70
San Mateo—"Several Churchmen," Colored..... 1 00
San Rafael—St. Paul's, Junior Aux., Domestic..... 5 00

CENTRAL NEW YORK—\$114.75

Baldwinsville—Mr. R. C. Scott, Colored.... 1 00
Central Square—Mrs. H. E. P. Tice, Sp. for The Whitaker School for Girls, Reno, Nevada..... 5 00
New Berlin—St. Andrew's, Domestic..... 14 26
Oneida—St. John's, Domestic, \$25.37; Foreign, \$13.95..... 39 32
Utica—Trinity Church, Domestic, \$29.06; Foreign, \$26.11..... 55 17

CENTRAL PENNSYLVANIA—\$490.07

Altoona—St. Luke's, \$10; Daughters of the King, \$5; Girls' Friendly Society, 96 cts.; S. S., \$4.04, Foreign..... 20 00
Carbondale—Trinity Church, Foreign..... 14 04
Drifton—St. James, Colored, \$59.53; Indian, \$59.53..... 119 06
Harrisburg—"B." Foreign..... 10 00
Jonestown—St. Mark's, Foreign..... 2 43
Lebanon—St. Luke's S. S., for "Bishop Hare" scholarship, St. John's School, South Dakota..... 60 00
Owego—St. Paul's, Domestic, \$10; Foreign, \$13.50..... 23 50
Pottsville—Trinity Church, Domestic, \$100; Foreign, \$100..... 200 00
Reading—St. Barnabas, Foreign..... 4 10
Scranton—St. Luke's, Foreign..... 31 94
Branch Wo. Aux., "M. K. A. S.," for Girls' School, Rosebud Agency, South Dakota..... 5 00

CHICAGO—\$184.78

Chicago—Grace, Wo. Aux., General..... 50 00
St. John's Chapel, Colored..... 8 78
"L." for "H. Memorial" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa, \$40; Sp. for a girl in or-

phanage, Japan, to be chosen by Bishop McKim, name "Gregory," \$30.....	70 00	Miss N. F. Hicks, Domestic, 50 cts.; Foreign, 50 cts.....	1 00
Miss Julia Larned, through Wo. Aux., for "F. G. M." scholarship, Female Orphan Asylum, Cape Palmas, Africa..	50 00	EASTON—\$83.15	
S. Corning Judd, Colored.....	1 00	<i>Dorchester Co.</i> —Great Choptank Parish, Christ Church, Domestic and Foreign, \$3; General, \$34.83; S. S., General, \$22.28.....	60 11
<i>Farm Ridge</i> —St. Andrew's, Foreign.....	5 00	<i>Kent Co. (Chester town)</i> —Emmanuel Church, General, \$7.09; Mite Chest No. 21,699, Foreign, \$1.60; Mite Chest No. 17,485, Domestic, \$1.65.....	10 34
COLORADO—\$12.06		<i>Somerset Co.</i> —Wicomico Parish, Grace, General.....	2 20
<i>Denver</i> —St. Mark's, Foreign.....	12 06	<i>Wicomico Co. (Salisbury)</i> —St. Peter's S. S., Sp. for Bishop Graves, China, \$5.25; Sp. for Bishop McKim, Japan, \$5.25....	10 50
CONNECTICUT—\$1,384.04		FLORIDA—\$8.29	
<i>Bethlehem</i> —Christ Church, Domestic.....	2 36	<i>Jacksonville (South)</i> —All Saints' S. S., Domestic.....	4 64
<i>Bridgeport</i> —St. John's, Sp. for school at Lynchburg, Virginia, \$15; for "Glover Sanford Memorial" scholarship, St. Margaret's School, Tokyo, Japan, \$12.50.....	27 50	<i>Milton</i> —St. Mary's, Foreign.....	2 65
<i>Brookfield</i> —St. Paul's, Domestic.....	13 27	<i>Palatka</i> —Colored.....	1 00
<i>Danbury</i> —Mrs. T. P. Hoyt, Colored.....	1 00	FOND DU LAC—\$20.00	
<i>Greenwich</i> —Christ Church, \$27.97; S. S., \$22.03, General.....	50 00	<i>Oconto</i> —St. Mark's, Colored.....	2 00
<i>Groton</i> —Bishop Seabury Memorial Mission, Foreign.....	3 48	<i>Oshkosh</i> —Trinity Church S. S., General....	18 00
<i>Hartford</i> —Christ Church S. S., for "Christ Church S. S." scholarship, St. John's School, South Dakota.....	60 00	GEORGIA—\$127.94	
<i>Trinity Church</i> , Domestic, 50 cts.; Indian, \$5; Foreign, \$137.50; "A Parish-ioner," Foreign, \$200.....	343 00	<i>Americus</i> —Calvary, Foreign.....	9 50
"A Friend," Foreign.....	25 00	<i>Atlanta</i> —St. Luke's Cathedral, Foreign.....	50 03
<i>Middletown</i> —Christ Church, Foreign.....	10 00	<i>Brunswick</i> —St. Athanasius', Wo. Aux., General.....	18 50
<i>Holy Trinity Church</i> , "A Member," Foreign.....	10 00	<i>St. John's</i> , Wo. Aux., General.....	1 00
<i>Naugatuck</i> —St. Michael's, Domestic and Foreign.....	21 48	<i>St. Mark's</i> , Foreign.....	7 04
"Thank Offering," Domestic and Foreign.....	20 00	<i>Columbus</i> —Trinity Church, Woman's Guild, Foreign, \$1.11; Sp. for Foreign Missionaries' Insurance Fund, \$5.....	6 11
<i>New Haven</i> —Christ Church, Domestic, \$35.62; Foreign, \$30.....	65 62	<i>Frederica</i> —Christ Church, Foreign.....	10 71
<i>Grace</i> , Domestic.....	15 00	<i>Macon</i> —St. Paul's, Foreign.....	20 00
<i>Trinity Church</i> , Domestic, \$23.36; "A Member," for support of Rev. W. J. Cleveland, Madison, South Dakota, \$400.....	423 36	<i>St. Simon's Mills</i> —Sp. for Colored work, Wainwright, Alexandria, Virginia.....	5 00
<i>Trinity Chapel S. S.</i> , Sp. for Bishop Wells, Spokane.....	37 05	INDIANA—\$63.11	
<i>Rev. W. E. Vibbert</i> , Domestic.....	10 00	<i>Indianapolis</i> —Christ Church, Wo. Aux., Sp. for scholarship, St. John's School, Logan, Utah, \$12.50; for salary of Dr. Haslep, China, \$10.....	22 50
<i>M. H. Robertson</i> , Domestic.....	100 00	<i>Grace Cathedral</i> , Foreign.....	8 61
<i>Norwich</i> —Christ Church, Foreign, \$14.04; S. S. Class, Sp. for Bishop Talbot, Wyoming and Idaho, \$6.....	20 04	<i>St. Paul's</i> , Wo. Aux., Sp. for "Isabella Jencks" scholarship, Layton, Utah.....	10 00
"A Communicant," Colored.....	1 00	<i>La Porte</i> —St. Paul's, Domestic, \$3.50; Foreign, \$1.50.....	5 00
<i>Poquetannock</i> —St. James', Foreign.....	2 50	<i>Shelbyville</i> —"A Friend of Missions," General.....	10 00
<i>Seymour</i> —Trinity Church, Foreign.....	9 06	<i>Terre Haute</i> —Mite Chest, No. 5,071, General.....	7 00
<i>South Norwalk</i> —Trinity Church, General.....	25 70	IOWA—\$22.00	
<i>Southport</i> —Trinity Church, Domestic, \$21.73; Foreign, \$14.14.....	35 87	<i>Burlington</i> —Christ Church, General.....	11 00
<i>Warehouse Point</i> —St. John's, Domestic.....	21 18	<i>Colfax</i> —"Four Invalids," Colored.....	1 00
<i>Washington</i> —St. John's, Foreign.....	10 30	<i>Vail</i> —St. John's, Foreign.....	10 00
<i>Waterbury</i> —Mr. Nathan Merrill, General.....	50	KANSAS—\$3.00	
<i>Woodbury</i> —St. Paul's, Domestic and Foreign.....	7 02	<i>Barnard</i> —Miss M. C. Goodwyn, General, \$1; Alfred Ross Goodwyn's Missionary Box, General, \$2.....	3 00
<i>A Member of Wo. Aux.</i> , Missionary Box No. 90,921, Colored.....	2 75	KENTUCKY—\$504.38	
<i>Yalesville</i> —"M. R. N.," Domestic, \$5; Foreign, \$5.....	10 00	<i>Covington</i> —"Three Members of a Family," Mite Chest, Indian.....	5 50
DELAWARE—\$181.51		<i>Lexington</i> —Christ Church, Domestic and Foreign.....	57 66
<i>Dover</i> —Christ Church, \$24.44; S. S., \$3.09, General.....	5 53	<i>Louisville</i> —Christ Church, Colored, \$302.67; Foreign, \$6.65; Sp. for Rev. Percy Whaley, Pensacola, Florida, toward Chapel for Colored work, \$25; "Mrs. R. C. H.," Indian, \$6.90.....	341 22
<i>Highlands</i> —Immanuel Church, for Japan.....	13 00	<i>St. Andrew's</i> , Wo. Aux., for salary of Mrs. Dennis, Cape Palmas, Africa.....	75 00
<i>Middletown</i> —St. Anne's, Domestic, \$8; Foreign, \$6.40.....	14 40	<i>Charles H. Pettet</i> , for "W. F. Pettet" scholarship, St. John's Mission, Cape Mount, Africa.....	25 00
<i>New Castle</i> —Immanuel Church, Foreign, \$30.47; Children's Offering, Sp. for Bishop Brooke, Oklahoma, \$6.68.....	37 15		
"A Churchwoman," General.....	5 00		
<i>Neuport</i> —St. James' S. S., Domestic and Foreign.....	4 04		
<i>Wilmington</i> —St. Andrew's, Foreign.....	30 84		
<i>Trinity Church</i> , \$46.55; Junior Aux., \$25, Sp. for Bishop Graves, The Platte.....	71 55		
EAST CAROLINA—\$10.91			
<i>Hertford</i> —Holy Trinity Church, General.....	4 50		
<i>Wilmington</i> —St. Paul's, General.....	5 41		

LONG ISLAND—\$10,166.27

<i>Astoria</i> —St. George's, Sp. for Bishop Talbot, Wyoming and Idaho	106 00
<i>Bay Ridge</i> —Christ Church, Domestic and Foreign	63 28
<i>Brooklyn</i> —Christ Church, for Japan	75 00
<i>Calvary</i> , Domestic	5 80
(<i>Heights</i>)—Grace, Domestic, \$1,372.51; Indian, \$10; Alaska, \$10; for Dr. Driggs' work, Point Hope, Alaska, \$10; Colored, \$20.58; China, \$15; Foreign, \$1,007.51; Sp. for Bishop A. R. Graves, The Platte, \$175; Sp. for Bishop Talbot, Wyoming and Idaho, \$149; Sp. for Bishop Wells, Spokane, \$234; Sp. for Bishop Thomas, Kansas, \$75; Wo. Aux., Sp. for Bishop Ferguson, Africa, for chapels, \$20; for support of Bible reader, Japan, \$5; Wm. G. Low and family, Colored, \$10	3,113 60
St. James' S. S., Wo. Aux., for "St. James' S. S.," scholarship, Mrs. Brierley's School, Cape Mount, Africa	25 00
Gift of Miss Helen Lawrence, General	6,545 52
<i>Fort Hamilton</i> —St. John's, Domestic	5 67
<i>Garden City</i> —Cathedral of the Incarnation, Indian, \$25.09; Africa, \$28.16	53 25
<i>Jamaica</i> —Grace, General	78 94
"A Friend," Colored	1 00
<i>Merrick</i> —Church of the Redeemer, for Bishop Ferguson's work, Africa	5 26
<i>Newtown</i> —St. James', Foreign	59 31
<i>Sag Harbor</i> —Christ Church, Domestic, \$4.59; Foreign, \$4.05	8 64
<i>South Oyster Bay</i> —Grace S. S., General	12 00
"T. F. B.," Wo. Aux., Domestic, \$5; Foreign, \$3	8 00

LOUISIANA—\$109.00

<i>New Orleans</i> —Annunciation, Wo. Aux., C. M. Pritchard Memorial, for Miss Sutton's salary, Japan	1 50
Christ Church, through Wo. Aux., C. M. Pritchard Memorial, for Miss Sutton's salary, Japan, \$21.95; Mite Boxes, General, \$22.41	44 36
Grace, Wo. Aux., C. M. Pritchard Memorial, for Miss Sutton's salary, Japan	25
St. Paul's, C. M. Pritchard Memorial, through Wo. Aux., for Miss Sutton's salary, Japan	5 50
Trinity Church, Wo. Aux., C. M. Pritchard Memorial, for Miss Sutton's salary, Japan, \$3.90; Mite Boxes, General, \$3.49	7 39
Branch Wo. Aux., Sp. for magic lantern, in response to request of Miss Sutton, Japan	50 00

MAINE—\$17.88

<i>Augusta</i> —St. Mark's, Foreign	2 57
<i>Bangor</i> —St. John's, Colored	6 00
<i>Caribou</i> —St. Luke's Mission, General	2 00
<i>Dexter</i> —Church of the Messiah, General	1 52
<i>Exeter</i> —Holy Trinity Church, General	1 09
<i>Fort Fairfield</i> —St. Paul's, General	1 65
<i>North East Harbor</i> —St. Mary's, General	3 14

MARYLAND—\$1,935.62

<i>Alleghany Co. (Cumberland)</i> —Emmanuel Church, Domestic, \$25.50; Foreign, \$25 (<i>Mount Savage</i>)—St. George's Parish, Foreign	50 50
(<i>Westernport</i>)—St. James' S. S., General	10 00
<i>Anne Arundel Co. (West River)</i> —Christ Church, Wo. Aux., Indian, Bishop Hare's Jurisdiction	1 56
<i>Baltimore Co. (Baltimore)</i> —Christ Church S. S., for "Christ Church S. S." scholarship, Bishop Boone Memorial School, Wuchang, China, \$40; Sp. for scholarship, St. Mark's School, Salt Lake City, Utah, \$40	15 00
Emmanuel Church, Foreign	80 00
Grace, Baptismal offering, General, \$1; Mite Chest No. 6,140, Domestic, \$7.36;	125 99

Wo. Aux., Domestic, \$2; Foreign, \$2 ...	12 36
Holy Innocents' S. S., Domestic and Foreign	5 50
Mount Calvary, Mite Chest No. 6,417, Foreign	1 20
St. Barnabas' Free Church, Domestic, \$52.52; Indian, \$52.52; Foreign, \$52.52 ...	157 56
St. Mark's, Domestic, \$3.50; Foreign, \$3.34	6 84
St. Michael and All Angels', Sp. for Bishop Hare, South Dakota, \$25.58; Sp. for Rev. Mr. Chapman, Alaska, \$25.58 ...	51 16
St. Paul's Parish, In Memoriam "L. C. A.," Domestic	5 00
Louisa G. Loop, Domestic, \$2.50; Foreign, \$2.50	5 00
(<i>Pikesville</i>)—St. Mark's-on-the-Hill, Domestic and Foreign	15 31
<i>Carroll Co. (Westminster)</i> —Order of the Holy Cross, Sp. for Bishop Graves, China	30 00
<i>District of Columbia (Georgetown)</i> —Christ Church, Colored	100 83
(<i>Washington</i>)—St. Thomas', "A Member," Thank Offering, General	50 00
(<i>Washington</i>)—Mrs. Mary E. Boggs, Colored	00
(<i>Washington</i>)—"Churchwoman," Domestic	500 00
(<i>Washington</i>)—Mite Chest No. 4, General	1 00
(<i>Washington</i>)—Virginia L. W. Fox, Domestic, \$25; Indian, \$25; Colored, \$25; China, \$25; Japan, \$25; Mexico, \$25; Africa, \$25; Sp. for India, \$25	200 00
(<i>Washington</i>)—"Hope," General, toward the deficiency	100 00
(<i>Washington</i>)—Rev. Dr. and Mrs. Alex. Mackay-Smith, \$150; Mr. and Mrs. Henry E. Pellew, \$100, Colored	250 00
(<i>Washington</i>)—Mrs. M. J. Perry, Domestic	10 00
<i>Frederick Co. (Frederick)</i> —All Saints' Parish "A Member," Sp. for work in Hankow, China, at discretion of Rev. J. A. Ingle	50 00
<i>Harford Co. (Penymen)</i> —St. George's Parish, Foreign	23 53
<i>Howard Co. (Eldridge)</i> —Grace, Domestic and Foreign	18 78
(<i>Guilford</i>)—Christ Church, General	2 50
<i>Montgomery Co.</i> —St. John's, Wo. Aux., Domestic, \$15; Foreign, \$15	30 00
<i>Prince George's Co. (Bladensburg)</i> —B. O. Lowndes, General	2 00
<i>St. Mary's Co. (Chapico)</i> —Christ Church, Domestic, \$10.50; Foreign, \$10.50	21 00
<i>Washington Co. (Hagerstown)</i> —"Four Friends," Colored	2 00

MASSACHUSETTS—\$1,901.33

<i>Boston</i> —Epiphany, pledge of a few ladies, Wo. Aux., for "Bishop B. H. Paddock," scholarship, St. Paul's School, Tokyo, Japan	45 00
(<i>East</i>)—St. John's, Wo. Aux., for salary of Miss Mailes, Japan	5 00
(<i>South</i>)—St. Matthew's, Wo. Aux., for salary of Mrs. Payne, Virginia, \$10; for salary of Miss Mailes, Japan, \$10; "H. W. N.," Domestic, \$5; Foreign, \$5; Mexico, \$10; Sp. for work in Cuba, \$10	50 00
(<i>Dorchester</i>)—St. Mary's, Wo. Aux., for salary of Mrs. Payne, Virginia	10 00
St. Paul's, Wo. Aux., Sp. for Mrs. Brierley's Rest House, Cape Mount, Africa, \$3; Sp. for Charlotte Perpetua, at disposal of Mrs. Brierley, Africa, \$15.50; "S. and Friends," for "Joseph W. Woods" scholarship, St. John's School South Dakota, \$60	78
St. Stephen's, Foreign, \$81.10; for Miss Carrie Palmer's salary, Japan, \$25; Wo. Aux., for Miss Mailes' salary, Japan, \$50	156 10
Trinity Church ("A Member," \$500; "A Member," \$100), \$600, Sp. for Phillips Brooks Memorial Church, Cape Palmas, Africa; "A Member," Wo. Aux., Sp.	

for Mrs. Brierley's Rest House, Cape Mount, Africa, \$25; "L. A. W.," Wo. Aux., for "Nancy B. Lowe" scholarship, St. John's School, Cape Mount, Africa, \$25; S. S., through Wo. Aux., for "Trinity" scholarship, St. John's School, South Dakota, \$60; Sp. for St. Mark's School, Utah, \$40.....	750 00	\$50; Sp. for Hoffman Hall, Tennessee, \$50.....	858 34
Walter C. Baylies, for "Ruth Baylies" scholarship, Female Orphan Asylum, Cape Palmas, Africa.....	50 00	St. Matthew's, Wo. Aux., Sp. for Rev. Basile Tyler, Charlestown, West Virginia.....	5 00
Mite Chest No. 1,591, General.....	4 50	St. Paul's, Mrs. Nichols, In Memoriam of Charlotte Slocum, Wo. Aux., for "Joseph B. Harris Memorial" (Medical) scholarship, St. John's College, Shanghai, China.....	10 00
Cambridge—Christ Church, Wo. Aux., for salary of Miss Mailes, Japan.....	5 00	Flint—St. Paul's, Foreign.....	11 00
St. James', Wo. Aux., for salary of Miss Mailes, Japan, \$5; "A Member In Memoriam," Domestic, \$100; Foreign, \$100.....	205 00	"J. B. W." Colored, \$250; "A. W.," Indian, \$250.....	5 00
St. John's Memorial Chapel, Domestic, \$10.40; Foreign, \$10.40; Wo. Aux., Sp. for Mrs. Brierley's Rest House, Cape Mount, Africa, \$5; Sp. for insurance dues Rev. T. S. Tyng, Japan, \$12.50.....	38 30	Grass Lake—St. Mary's, Wo. Aux., for salary of Miss Bull, Japan.....	5 00
S. E. Wright, for Alaska.....	23 00	Grosse Isle—Branch Wo. Aux., for Alaska, \$2.50; Sp. for Hoffman Hall, Tennessee, \$6; Sp. for "Reno" scholarship, Nevada, \$6.....	14 50
Fitchburg—Christ Church, Wo. Aux., for salary of Mrs. Payne, Virginia.....	5 00	Henrietta—Christ Church, Domestic, \$1; Foreign, \$1.....	2 00
Great Barrington—St. James', Sp. for scholarship, St. Mark's School, Utah.....	40 00	Jackson—St. Paul's, Wo. Aux., Sp. for Hoffman Hall, Tennessee.....	15 00
Hyde Park—Christ Church, through Massachusetts Branch Wo. Aux., Sp. for Bishop Holly's church, Haiti.....	5 00	Monroe—Trinity Church, Foreign.....	10 00
Lawrence—Grace, Foreign.....	40 00	Stockbridge—Christ Church, Domestic, \$2; Foreign, \$1; Wo. Aux., Sp. for Hoffman Hall, Tennessee, \$2.....	5 00
Longwood—Church of Our Saviour, Mite Chest, Domestic.....	10 75	St. Johns—St. John's, Foreign.....	4 20
Lynn—St. Stephen's, Wo. Aux., Sp. for Mrs. Brierley's Rest House, Cape Mount, Africa.....	10 00	Miscellaneous—Branch Wo. Aux., for salary of Miss Bull, Japan, \$60; "Joseph B. Harris Memorial" (Medical) scholarship, St. John's College, Shanghai, China, \$20; Sp. for Foreign Missionaries' Insurance Fund, \$10; Sp. for Bishop Graves, China, \$5; Sp. for St. John's College, Shanghai, China, \$5.....	100 00
Lynnfield Centre—George H. S. Driver, General, toward the deficiency.....	1 00	MILWAUKEE—\$9.04	
Malden—St. Paul's, Wo. Aux., for St. Mary's Hall, Shanghai, China.....	4 00	Kenosha—St. Matthew's, Domestic.....	7 04
Medford—Grace, Wo. Aux., for salary of Mrs. Payne, Virginia.....	3 00	La Crosse—St. Peter's, Foreign.....	50
Newburyport—St. Paul's, Wo. Aux., Sp. for Mrs. Brierley's Rest House, Cape Mount, Africa.....	10 00	Onalaska—St. Paul's, Foreign.....	50
Newton—Grace, Foreign.....	33 05	Superior—Mrs. M. E. Hayes, General.....	1 00
(Chestnut Hill)—Church of the Redeemer, Foreign, \$65.85; for support of a scholar in St. Augustine's School, Africa, \$25.....	90 85	MINNESOTA—\$32.59	
Somerville (West)—Rev. and Mrs. M. H. Wellman, Colored.....	1 20	Little Falls—"A Friend," for "Lucy M. Powell" scholarship, St. Augustine's School, near Monrovia, Africa.....	5 00
Southborough—St. Mark's, Foreign.....	21 60	Red Lake—St. John in the Wilderness, Domestic, \$3; Mexico, \$3.....	5 00
Stockbridge—St. Paul's, Domestic, \$15; General, \$60.63; Sp. for orphan scholarship, Utah, \$40; Sp. for "Stockbridge" scholarship No. 17, Utah, \$40.....	155 68	St. Cloud—St. John's, \$4.75; Mrs. J. Vandershaw's family Mite Chest, \$5.50.....	10 25
Uzbridge—J. F. Brown, Colored.....	25	St. Paul—Church of the Messiah, General.....	2 60
Wilkinsonville—St. John's, General.....	2 60	St. John Evangelist, General.....	1 60
Miscellaneous—"Friends," Wo. Aux., Sp. for Mrs. Brierley's Rest House, Cape Mount, Africa.....	2 25	Wells—Nativity, Foreign.....	8 14
Proceeds of lecture, by Rev. A. Gray, Wo. Aux., Sp. for Mrs. Brierley's Rest House, Cape Mount, Africa.....	38 75	MISSISSIPPI—\$17.85	
"A Friend," Wo. Aux., for salary of Miss Mailes, Japan.....	1 00	Como—Holy Innocents', Foreign.....	1 30
MICHIGAN—\$1,564.13		Pass Christian—Trinity Church, General.....	8 55
Adrian—Christ Church, Domestic.....	5 65	Port Gibson—St. James', Colored, \$3.95; Foreign, \$4.05.....	8 00
Algonac—F. G. Smith, Wo. Aux., for salary of Miss Bull, Japan.....	5 00	MISSOURI—\$51.76	
Ann Arbor—St. Andrew's, Wo. Aux., Sp. for Hoffman Hall, Tennessee, \$10; Colored, 22 cts.....	10 22	Moberly—Christ Church, Foreign.....	1 85
Bay City—Trinity Church, Wo. Aux., Sp. for Hoffman Hall, Tennessee, \$10; Sp. for Tacoma, Olympia, \$3.....	13 00	St. Louis—Christ Cathedral, Domestic, \$5.75; "Mrs. C.," Domestic, \$10.....	15 75
Detroit—Christ Church, Domestic, \$390.32; Wo. Aux., Sp. for Hoffman Hall, Tennessee, \$50; Sp. for scholarship at Reno, Nevada, \$30; Sp. for Tacoma, Olympia, \$10; Alaska, \$5.....	485 22	Grace, Foreign.....	5 00
St. John's, Domestic, \$375.06; Foreign, \$368.28; Wo. Aux., for "Joseph B. Harris Memorial" (Medical) scholarship, St. John's College, Shanghai, China, \$15; for salary of Miss Bull, Japan,		Holy Communion, Domestic.....	29 16

baby in St. Mary's Orphanage, Shanghai, China.....	15 00	Epiphany, Wo. Aux., for "Epiphany" scholarship, St. John's Mission, Cape Mount, Africa, \$25; Miss Irving, Sp. for Mrs. Brierley's house, Africa, \$5.....	30 00
Mrs. Frances C. Henderson, for the "Pinckney Henderson Adams" (In Memoriam) scholarship, St. Paul's School, Tokyo, Japan.....	20 00	Grace, Domestic, \$1,981.73; for Indian work under Bishop Hare, South Dakota, \$436.18; Miss Laight, Missionary Pocket, General, \$4.65; Wo. Aux., Sp. for Domestic Contingent Fund, \$10; "Grace Church" scholarship, St. Margaret's School, Tokyo, Japan, \$50.....	2,482 56
"A Friend," Colored.....	2 00	Heavenly Rest, "Parishioner," Colored..	1 00
Paterson—St. Paul's S. S., Foreign.....	5 30	Holy Apostles', Wo. Aux., Sp. for Bishop Wells, Spokane, \$25.90; Sp. for Rev. M. F. Carey, St. Joseph, Missouri, \$20; Sp. for Rev. L. W. Applegate, Olympia, \$15; Sp. for Bishop A. Leonard, Utah, \$50.....	116 90
NEW HAMPSHIRE—\$58.92		Holywood Chapel, Foreign.....	2 55
Charlestown—St. Luke's, Domestic and Foreign.....	5 50	Holy Trinity Church S. S., Sp. at discretion of Rev. J. W. Chapman, Alaska, \$25; Miss Jay's S. S. class, Sp. for orphanage of Trinity Church, Tokyo, Japan, \$20; Young Woman's Mission Band, "A Member," Sp. for Miss Sutton's magic lantern, \$10; Woman's Missionary Society, for "Dudley Tyng" scholarship, St. John's College, Shanghai, China, \$40; Sp. for Esther Halsted Watkins memorial bed, Osaka, Japan, \$60.....	155 00
Concord—St. Paul's, Domestic, \$20.54; Foreign, \$13.08.....	33 62	Incarnation, Wo. Aux., for "Arthur Brooks" scholarship, St. Mary's Hall, Shanghai, China.....	40 00
Portsmouth—St. John's, Foreign.....	2 00	Intercession, Wo. Aux., Sp. for Bishop Thompson, Mississippi, for mission work in diocese, \$5; St. Mary's Guild, General, \$15.....	20 00
Miscellaneous—Branch Wo. Aux., General, \$3.80; Sp. for Foreign Missionaries' Insurance Fund, \$14.....	17 80	Reconciliation, General.....	10 00
NEW JERSEY—\$454.93		St. Augustine's, for Alaska.....	16 04
Bound Brook—St. Paul's, Foreign.....	16 00	St. Bartholomew's, Ladies' Missionary Society, for Miss Verbeck's salary, Tokyo, Japan, \$675; Ladies' Missionary Society, through Niobrara League, for salary of teacher in South Dakota, \$500.....	1,175 00
Camden—St. Paul's, Parochial Missionary Society, General.....	100 00	St. George's, Wo. Aux., for salary of Mrs. Brierley, Africa.....	100 00
Dunellen—Holy Innocents', Foreign.....	3 00	St. James' (of which Mrs. Bedell, \$100), Foreign, \$380.55; Wo. Aux., Sp. for Domestic Contingent Fund, \$5.....	385 55
Elizabeth—Christ Church, Domestic, \$20; Colored, \$24.90; Foreign, \$26.48.....	71 38	St. Luke's Hospital, General.....	54 60
Florence—St. Stephen's, Foreign.....	10 00	St. Thomas', Domestic, \$5; Wo. Aux., Sp. for woman helper in Utah, \$40; Sp. for Domestic Contingent Fund, \$20; Miss A. B. Halsted, for Mexico, \$30; Foreign Branch Young Women's Missionary Society, for "St. Thomas" scholarship, St. John's College, Shanghai, China, \$70; Young Women's Industrial Society, for "Substitute" scholarship, St. Elizabeth's School, South Dakota, \$60.....	225 0
Freehold—St. Peter's, Foreign.....	12 37	Transfiguration, thro' Niobrara League, for Mission at Choteau Creek, South Dakota, \$69; Mrs. S. Lawrence, for "Samuel Lawrence" (In Memoriam) scholarship, St. Mary's School, South Dakota, \$60.....	129 00
Helmetto—St. George's, Foreign.....	15 00	Trinity Chapel, for Bishop Ferguson's work in Africa (of which Mrs. E. N. Dickerson, \$50), \$150; "Rev. C. T. Olmsted" (Divinity) scholarship, St. John's College, Shanghai, China, \$50; Miss E. Cotheal, through Niobrara League, for "Cotheal Memorial" scholarship, St. Mary's School, South Dakota, \$60.....	260 00
Lakewood—Mrs. S. L. Galpin, Domestic, \$15; "Ladies in Lakewood," Colored, \$2.....	17 00	Chapel Church Missions House, Communion Offering, Dedication Day, General.....	44 05
New Brunswick—Christ Church, Sp. for Bishop Talbot, Wyoming and Idaho.....	23 56	Eva S. Cochran, Sp. for Rev. Mr. Jaeger's Colored Orphan Asylum at Lynchburg, Virginia.....	100 00
St. John Evangelist, Foreign, \$100; Mite Chests, General, \$7.54.....	107 54	Mrs. Frederic Goodridge, General.....	50 00
Princeton—Trinity Church, Foreign.....	27 45	Mrs. C. C. Worthington, Wo. Aux., Sp. for Bishop Wells, Spokane.....	250 00
Rahway—St. Paul's, Domestic, \$8; Foreign, \$13.....	21 00	Caroline Talman, Domestic.....	25 00
Swedesboro—Trinity Church, Foreign.....	10 17	Mr. and Mrs. George Beckett, Colored, \$1; Sp. for Bishop Gray, Southern Florida, \$1.....	2 00
Tom's River—Christ Church, Foreign.....	4 25		
Trenton—St. Paul's, Domestic, \$6.57; Foreign, \$3.64.....	15 21		
Woodbury—Miss V. A. Molony, General... 1 00	1 00		
NEW YORK—\$8,539.88			
Callicoon—St. James' Parish and S. S., Foreign.....	1 25		
Mamaroneck—St. Thomas', for support of two new missionaries in Japan, \$30; for Bishop Ferguson's work in Africa, \$30.....	60 00		
Middletown—Grace, Sp. for Bishop Talbot, Wyoming and Idaho.....	16 35		
Newburgh—St. George's, Colored, \$12.61; Foreign, \$57.62; Wo. Aux., Sp. for Rev. L. W. Applegate, Olympia, \$25; "St. George" scholarship, St. John's Mission, Cape Mount, Africa, \$25; Missionary Pocket, General, \$10.15; Rev. S. M. Akerly, Sp. for Rev. L. W. Applegate, Olympia, \$25.....	155 28		
New Windsor—St. Thomas', Domestic.....	25 00		
New York—All Souls', Memorial of the Rev. Henry Anthon, D.D., Domestic.....	261 86		
Ascension Memorial Chapel, Domestic, \$15; Foreign, \$15; Miss Caroline Collins, through Mrs. T. F. Steen, Sp. for Colored Orphan Asylum at Lynchburg, Virginia, \$10; Misses Rogers' school, through Rev. T. F. Steen, for Indian work at White Earth Reservation, \$37.13; Sp. for Colored work in the Diocese of Mississippi, \$10; Sp. for Colored Orphan Asylum at Lynchburg, Virginia, \$18; Colored, \$4.12.....	109 25		
Calvary, Systematic Offering Plan, Domestic, \$600; Foreign, \$600; Mrs. Wm. Barton, Mite Box, General, \$18.20.....	1,218 20		
Christ Church, Wo. Aux., for salary of two Bible women in Japan, \$100; Sp. toward Building Fund of Mrs. Brierley's school, Africa, \$100; "Edith Wilmerding" scholarship, St. Agnes' School, Osaka, Japan, \$40; Sp. for Bishop Thomas, Kansas, \$55; Industrial School, Sp. for shingles for Bishop Talbot, Wyoming and Idaho, \$5.....	300 00		

ACKNOWLEDGMENTS.

Lizzie G. Caldwell, Colored.....	1 00	PENNSYLVANIA—\$4,036.90	
James A. Alexander, Colored.....	10 00	Bala—St. Asaph's, Foreign.....	62 20
"W. C. D. In Memoriam," General.....	50 00	Bryn Mawr—Church of the Redeemer, Junior Aux., toward salary of Bishop Wells, Spokane, \$12; Sp. for Bishop Leonard, Nevada and Utah, \$10; Sp. for Mrs. Brierley, Africa, \$5; Sp. for Miss Marston, India, \$5.....	32 00
"K. D. L.," Colored.....	6 00	Norristown (West)—All Saints' Chapel, Foreign.....	6 00
"An Epiphany Offering," for Africa.....	5 00	Philadelphia—Annunciation, Domestic and Foreign.....	15 00
"A Friend," General.....	1 00	(Germantown)—Calvary, Foreign, \$152; Indian Hope Association, Indian, \$1....	153 00
Poughkeepsie—St. Paul's, Girls' Missionary Society, for "Frank Heartfield" scholarship, St. Mary's Hall, Shanghai, China.....	25 00	Calvary Monumental, Indian Hope Association, Indian.....	5 00
Richmond—"Four Friends," Colored.....	1 00	Church Training and Deaconess House, toward Mrs. Brierley's work, Africa.....	5 25
Rosendale—All Saints', "Three Girls," General.....	98	Christ Church Hospital Chapel, Domestic, \$12; Sp. for Rev. Mr. Chapman, Alaska, \$1.....	13 00
Rye—Christ Church, Woman's Missionary Association, Wo. Aux., Sp. for work in Haiti, at disposition of Bishop Holly, \$90.10; Sp. for Bishop McKim, Japan, for "Soda Tanakas" scholarship in the training school for nurses, Kobe, Japan, \$60.....	150 10	Covenant, for Japan.....	50 00
Scarsdale—St. James the Less, Domestic, \$16; Indian, \$4; Colored, \$2; General, \$11.50; Foreign, \$2.....	35 50	(Holmesburg)—Emmanuel Church, Indian Hope Association, Indian.....	10 00
Sing Sing—Trinity Church, Sp. for Bishop Brewer, Montana.....	64 08	Episcopal Hospital Mission, Indian Hope Association, for "Alonzo Potter" (In Memoriam) scholarship, St. Paul's School, South Dakota, \$30; "Vaughan" scholarship, \$30; "M. A. DeW. Howe" scholarship, \$30, both of St. John's School, South Dakota.....	90 00
Stapleton—The Misses Johnston, In Memory of the late Dr. and Mrs. Francis U. Johnston of New York, Domestic.....	100 00	(Mt. Airy)—Grace S. S., for "Rev. S. C. Hill" scholarship, St. John's Mission, Cape Mount, Africa.....	25 00
Tivoli—Trinity Church, Junior Aux., Domestic and Foreign.....	4 00	Holy Apostles', General.....	737 72
Wappinger's Falls—Zion, Foreign, \$93.48; Foreign Missionary Society, for "Zion Church, Wappinger's Falls" scholarship, Duane Hall, Shanghai, China, \$40; "Zion Church, Wappinger's Falls" scholarship, St. Mary's Hall, Shanghai, China, \$40.....	173 48	Church of the Holy Spirit, Domestic.....	5 00
West Point—Mrs. Ernst, for "Louise Amory" scholarship, St. Mary's Hall, South Dakota.....	60 00	Holy Trinity Church, Charles C. Harrison, Colored, \$100; Young Men's Bible Class, Indian Hope Association, for "Clayton" scholarship, St. John's School, South Dakota, \$60.....	160 00
Yonkers—"Trust," Colored.....	1 00	Church of the Mediator, Foreign.....	56 32
NORTH CAROLINA—\$157.46		Nativity, Foreign.....	66 56
Asheville—Trinity Church, Foreign, \$43; Wo. Aux., for "All Saints'" scholarship, Jane Bohlen Memorial School, Wuchang, China, \$25; Mite Chest, Domestic, \$2.50.....	70 50	St. Andrew's, Indian Hope Association, Indian.....	12 00
Miss Charlotte Kerr, General.....	1 00	(West)—St. Andrew's, Foreign, \$48; S. S., Junior Aux., Sp. for furnishing a room in St. Mark's Hospital, Salt Lake City, Utah, \$65.....	113 00
Franklin—St. Agnes', Domestic.....	2 50	St. James', Sp. for mission work in Salt Lake City, Utah, \$10; Sp. for Bishop A. R. Graves, The Platte, \$50; Sp. for endowment fund of St. Paul's Church, Brunswick, Maine, \$50; James F. Bullitt, Sp. for Bishop Morris, Oregon, \$5.....	115 00
Hillsboro—St. Matthew's, Domestic.....	17 82	St. Luke's, Domestic, \$245.89; Sp. for Bishop Talbot, Wyoming and Idaho, \$133; Indian Hope Association, Indian, \$60.....	488 89
Lenoir—St. James', Foreign.....	5 00	St. Mark's, Indian Hope Association, Indian.....	10 00
Lincolnton—St. Luke's, General.....	10 27	St. Mary's Mission children, for China.....	1 50
Medoc—"In Memoriam," Wo. Aux., General.....	1 00	(West)—St. Mary's, Indian Hope Association, Indian.....	4 50
Monroe—St. Paul's, General.....	3 10	St. Paul's, Japan.....	7 51
Raleigh—St. Augustine's, Foreign.....	25 52	(Aramingo)—St. Paul's S. S., Sp. for Bishop Leonard, Nevada and Utah.....	10 47
St. Mary's School, for "Aldert Smede" scholarship, St. Mary's Hall, Shanghai, China.....	20 00	(Germantown)—St. Peter's, Domestic.....	123 79
Statesville—Trinity Church, Foreign.....	75	St. Simeon Memorial, General.....	32 56
OHIO—\$246.63		St. Stephen's, Foreign.....	171 10
Bellevue—St. Paul's, Mrs. E. Greenslade, Foreign.....	2 50	(Roxborough)—St. Timothy's, Domestic, \$110.09; Foreign, \$100.59; Sp. for Bishop Quintard, Tennessee, \$100; Sp. for Bishop Spalding, Colorado, \$100; Sp. for Bishop Neely, Maine, \$100; Sp. for Bishop Brooke, Oklahoma, \$50.....	560 68
Cleveland—St. John's, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund St. Peter's S. S., Domestic, \$1.03; Foreign, \$1.03.....	20 00	Church of the Saviour, Domestic, \$176.74; Foreign, \$133.25; Sp. for Bishop Talbot, Wyoming and Idaho, \$5.....	314 99
Trinity Cathedral, Foreign.....	2 06	Evangelical Education Society, toward support of No. 687, Theophilus M. Gardner, \$25; No. 688, Cornelius A. Lincoln, \$25; No. 689, Wm. A. Cummings, \$25; No. 690, Colsten M. W. Cooper, \$25, students in Hoffman Hall, Africa.....	100 00
Cuyahoga Falls—St. John's S. S., Foreign.....	1 11	Miss Coles, Wo. Aux., Auxiliary Thank Offering, for woman teacher for Alaska, \$50; new teacher for China, \$50.....	100 00
Fostoria—Trinity Church, Foreign.....	5 40	"A Lady," for "Margaret K. Burtiss" scholarship, St. Mary's Hall, Shanghai,	
Gambier—Church of the Holy Spirit, General.....	17 34		
OREGON—\$114.61			
Astoria—Grace, Foreign.....	10 00		
Holy Innocents' Chapel and Junior Aux., Foreign.....	1 40		
Corvallis—Good Samaritan, Prof. John D. Letcher, Domestic, \$10; Domestic and Foreign, \$24.....	34 00		
Marshfield—Emmanuel Church, Domestic.....	1 05		
Pendleton—Church of the Redeemer, Domestic, \$8.27; Foreign, \$2.80.....	11 07		
Portland—Trinity Church, Foreign.....	46 94		
The Dalles—St. Paul's, Domestic, \$4.05; Foreign, \$6.10.....	10 15		

China.....	40 00	Miscellaneous—"Faith," for "Harry and Louise Memorial" scholarship, St. John's School, South Dakota.....	30 00
Mite Box No. 1,000, Foreign.....	53 55		
Mrs. M. F. Cox, Wo. Aux., for "Grace" scholarship, Duane Hall, Shanghai, China.....	20 00		
Miss Elizabeth W. Stevenson, Colored....	5 00		
(Germanstown)—Mrs. Eliza Butler, Domestic, \$125; Foreign, \$125.....	250 00		
Radnor—St. Martin's, Family Mite Chest, Domestic.....	4 61		
Rockdale—Calvary S. S., Domestic, \$20; Colored, \$10; Foreign, \$15.....	45 00		
West Chester—Mrs. J. Rothrock, Wo. Aux., for Mrs. Brierley's work, Africa.....	70		
Miscellaneous—Through Foreign Committee, Wo. Aux., Sp. for St. Paul's College, Tokyo, Japan, for support of boy..	40 00		
PITTSBURGH—\$1,831.16			
Allegheny—Christ Church, Foreign (of which Mr. and Mrs. F. R. Brunot, \$1,000), \$1,088.97; Mrs. F. R. Brunot, Colored, \$500.....	1,588 97		
Emmanuel Church S. S., General.....	33 00		
Emporium—Emmanuel Church S. S., Domestic.....	4 80		
Franklin—St. John's S. S., Indian.....	7 30		
New Castle—Trinity Church, Foreign.....	5 18		
Pittsburgh—Ascension, General.....	50 00		
Calvary, Domestic, \$84.91; Sisterhood, through Wo. Aux., for salary of Mrs. Clarkson, South Carolina, \$25; for salary of Miss Francis, South Dakota, \$25	134 91		
"Anonymous," Colored.....	5 00		
South Oil City—Christ Church, Domestic..	2 00		
QUINCY—\$10.60			
Limestone—Christ Church, Indian, \$4.75; General, \$4.75.....	9 50		
Warsaw—St. Paul's, General.....	1 10		
RHODE ISLAND—\$2,224.88			
Bristol—St. Michael's S. S., for "St. Michael's" scholarship, St. Paul's School, South Dakota.....	60 00		
Middletown—Holy Cross Chapel, Domestic.....	2 62		
Newport—Mrs. William Gammell, for salaries of missionaries, Domestic, \$1,000; Foreign, \$1,000.....	2,000 00		
Portsmouth (South)—St. Mary's, Domestic	2 06		
Providence—All Saints' Memorial, Domestic, \$50; Foreign, \$50.....	100 00		
Miss Clarke, Wo. Aux., for support of "Susan Carrington Clarke" scholarship, St. John's Mission, Cape Mount, Africa.....	40 00		
"R. I.," Colored.....	1 00		
Warren—St. Mark's, for Alaska.....	4 20		
Warwick—St. Mary's, "Mrs. A.," Wo. Aux., Sp. for Rev. Mr. Chapman, Alaska.....	15 00		
SOUTH CAROLINA—\$74.70			
Charleston—Calvary, Colored.....	4 47		
St. Michael's S. S., through Wo. Aux., Sp. for St. Margaret's Orphanage, Tokyo, Japan.....	26 56		
Clarendon Co.—St. Mark's, Foreign.....	2 10		
Eastover—Zion, Domestic, \$4.30; Foreign, \$3.35.....	7 65		
Glenn Springs—Calvary, General.....	1 57		
Greenville—Christ Church, Domestic, \$11.70; Foreign, \$3.87.....	15 57		
Hampton Co.—All Saints', Domestic.....	1 86		
Summerville—St. Paul's, Foreign.....	7 69		
Walhalla—St. John's, General.....	5 23		
Woodruff—E. Harry Palmer, for Japan...	2 00		
SOUTHERN OHIO—\$110.23			
Cincinnati (College Hill)—Grace, Domestic	10 68		
Church of Our Saviour, Foreign.....	13 27		
St. Paul's, Foreign.....	35 28		
"S. P. B.," Colored.....	10 00		
Marietta—St. Luke's, Foreign.....	11 00		
SOUTHERN VIRGINIA—\$296.19			
Accomac Co. (Accomac)—St. James', Mrs. Elizabeth W. Kelley in memory of her sister, Miss Kate Gibb, Indian.....	2 00		
(Jenkins Bridge)—Miss Julia W. Fletcher, Colored.....	25		
Alleghany Co. (Covington)—Emmanuel Church, General.....	2 38		
(Clifton Forge)—S. S., Foreign.....	2 38		
(Iron Gate)—Church, Foreign.....	3 27		
Augusta Co. (Staunton)—Trinity Church S. S. and Branch Junior Aux., for "Lizzie Gay Memorial" scholarship, St. Margaret's School, Tokyo, Japan...	25 00		
Dinwiddie Co. (City Point)—St. John's, Foreign.....	14 25		
Elizabeth City Co. (Hampton)—St. John's, Foreign.....	25 42		
James City Co. (Toano)—"Southside," Colored, \$2; General, \$8.....	10 00		
Nansemond Co. (Suffolk)—St. Paul's, Wo. Aux., Sp. for Brazil.....	6 25		
Norfolk Co. (Norfolk)—Christ Church, for Alaska (of which S. S., \$4).....	58 00		
Norfolk Co. (Norfolk)—St. Luke's, for Mexico, \$5; General, \$105.66.....	110 66		
(Portsmouth)—Trinity Church, for Alaska, \$12.55; Children's Missionary Services, for China, \$8.14; Japan, \$8.14	28 83		
Roanoke Co. (Roanoke)—Christ Church, Foreign.....	7 60		
SPRINGFIELD—\$9.85			
Belleville—St. George's, General.....	2 85		
Cairo—Church of the Redeemer, Sp. for Bishop Nelson, Georgia, for his Colored work.....	5 00		
Champaign—Emmanuel Church, General..	2 00		
TENNESSEE—\$5.65			
Nashville—St. Ann's, Sp. for Brazil.....	5 65		
TEXAS—\$38.10			
Austin—St. David's, Wo. Aux., Sp. Foreign	26 10		
Waco—St. Paul's, Domestic.....	12 00		
VERMONT—\$88.48			
Bellows Falls—Immanuel Church, Foreign	10 11		
Brattleboro—St. Michael's, for Alaska.....	1 00		
Ludlow—"A Friend," Colored.....	25		
Manchester—Zion, \$9; S. S., \$4.62, for Alaska.....	13 62		
Vergennes—St. Paul's, Domestic, \$6.75; Foreign, \$6.75.....	13 50		
Miscellaneous—Branch Wo. Aux., Sp. for St. Paul's School Building Fund, Tokyo, Japan, \$25; Sp. for education of a Colored student under Rev. E. N. Joyner, Columbia, South Carolina, \$15; Sp. for Domestic Contingent Fund, \$10.....	50 00		
VIRGINIA—\$148.94			
Albemarle Co.—Grace S. S., for "Page Lewis" scholarship, St. Paul's School, Tokyo, Japan.....	40 00		
Alexandria Co. (Alexandria)—Christ Church, Wo. Aux., Sp. for Rev. Mr. Chapman's work, Alaska.....	10 00		
St. Paul's, Woman's Missionary Society, Sp. for Rev. Messrs. Kinsolving and Morris' work, Brazil.....	35 00		
Clarke Co. (Berryville)—Grace, Foreign.....	2 00		
Henrico Co. (Richmond)—Grace S. S., Wo. Aux., for "Susie Morris" scholarship, St. Margaret's School, Tokyo, Japan...	20 00		
King and Queen Co. (Dragonville)—Immanuel Church, Foreign.....	5 00		
Prince William Co. (Haymarket)—St. Paul's Church and Grace Chapel, Domestic, \$5.73; Foreign, \$4.24; Domestic			

ACKNOWLEDGMENTS.

and Foreign, \$12.28.....	22 25	Geneva—St. Peter's, Domestic.....	12 55
Spottsylvania Co. (Fredericksburg)—Trinity Church, Wo. Aux., for Alaska, \$7.03; General, \$7.06.....	14 69	Trinity Church, Ladies' Sewing Society, Domestic.....	10 00
WESTERN MICHIGAN—\$146.52			
Allegan—Church of the Good Shepherd, Foreign, \$5.39; "Individuals" General, \$4; Wo. Aux., for "Dr. Cum- ing" scholarship, St. Paul's School, South Dakota, \$5; "Ellen E. Robinson" scholarship, St. Elizabeth School, South Dakota, \$10.....		Niagara Falls—Epiphany, Branch Wo. Aux., Sp. for Bishop Walker's work, North Dakota.....	11 30
Benton Harbor—Holy Trinity Church, Foreign.....		Oakfield—St. Michael's, Domestic.....	1 10
Charlotte—Grace, Domestic, \$3.50; Foreign, \$2.50.....	4 16	Phelps—St. John's, Domestic.....	5 00
East Jordan—Church of the Redeemer, General.....	2 00	Rochester—Epiphany, Domestic.....	9 00
Elk Rapids—St. Paul's, Domestic, \$5.07; Foreign, \$2.36.....	7 43	St. Luke's, Domestic, \$25; Foreign (of which through Wo. Aux., \$303.10), \$386.99; Sp. for American Church Missionary Society (of which Foreign, \$2.50; Indian, \$4), \$6.50.....	418 49
Grand Haven—St. John's, Wo. Aux., for Colored Salary Fund.....	8 00	"Four Quarters," Colored.....	1 00
Grand Rapids—St. Mark's, Wo. Aux., for Colored Salary Fund, \$10; "Dr. Cum- ing" scholarship, St. Paul's School, South Dakota, \$15; "Ellen E. Robinson" scholarship, St. Elizabeth's School, South Dakota, \$17.....	42 00	Sodus—St. John's, Foreign.....	4 50
Hastings—Emmanuel Church, Domestic, \$10; Foreign, \$7.04; "Dr. Cum- ing" scholarship, St. Paul's School, South Dakota, \$6.25.....	23 29	Sodus Centre—St. Luke's, Foreign.....	1 00
Kalamazoo—Miss Mary Penfield, Colored... ..	25	Watkins—St. James', Domestic.....	5 03
Manistee—Holy Trinity Church, Wo. Aux., for Colored Salary Fund.....	25 00	WEST VIRGINIA—\$42.44	
Traverse City—Grace, General.....	4 00	Duffield—Church of the Good Shepherd S. S., Foreign.....	7 02
WEST MISSOURI—\$19.75			
Kansas City—St. George's Pro. Cathedral, General.....	16 50	Martinsburg—Trinity Church, Junior Aux., for Bishop Brooke's work, Oklahoma... ..	5 35
Neosho—St. John's, Foreign.....	3 25	Okonoko—Epiphany, Domestic and Foreign	2 00
WESTERN NEW YORK—\$1,404.45			
Albion—Christ Church, Domestic.....	12 30	Shepherdstown—Trinity Church, Foreign... ..	10 23
Avon—"Churchwoman," Colored.....	1 00	Union—All Saints', "Mrs. G. C.," Dom-estic.....	5 00
Batavia—St. James', Domestic.....	8 30	Mite Chest No. 23,495, Domestic, \$3.40; Mite Chest No. 5,726, for Japan, \$9.44....	12 84
Bath—St. Thomas', Junior Aux., Daugh- ters of the Church, Sp. for bell at Devil's Lake, North Dakota, \$25; Sp. for chancel furniture for St. James' Church, Fort Totten, North Dakota, \$25.....	50 00	NEVADA AND UTAH—\$15.65	
Brockport—St. Luke's, for "Holmes" scholarships, St. Paul's and St. Margare- t's School, \$40 each; St. Timothy's, \$45, Tokyo, Japan; Sp. for Rev. Minra, St. Agnes' School, Osaka, Japan, \$10; Sp. for Miss Shige Nuki, "Holmes" scholarship, St. Margaret's School, Tokyo, Japan, \$5; Sp. for M. Makamura, "Holmes" scholarship, St. Paul's School, Tokyo, Japan, \$5; Sp. for "Holmes" scholarship, St. Timothy's School, Tokyo, Japan, \$5.....	150 00	Nevada.....	
Buffalo—Church of the Good Shepherd, Domestic.....	2 03	Elko—St. Paul's, General.....	15 65
St. Luke's S. S., Lenten Offering, 1893, General.....	45 00	NORTH DAKOTA—\$21.94	
St. Paul's, Domestic, \$359.07; four Mite Chests, Domestic, \$23.08.....	382 15	Dickinson—St. John's, Domestic.....	2 20
Trinity Church, Foreign, \$151.75; Sp. for scholarship in King Hall, Washington, D. C., \$15; Sp. for Bishop Graves' insurance, China, \$10; for teacher's salary, St. Elizabeth's School, South Dakota, \$10.....	186 75	Grand Forks—St. Paul's, General.....	12 57
"A Friend," Colored.....	50	Northwood—St. James', Domestic and Foreign.....	7 17
Canandaigua—St. John's, Domestic.....	7 80	NORTHERN CALIFORNIA—\$10.50	
Corning—Christ Church, Domestic, \$11.39; Wo. Aux., for salary of a teacher in St. Elizabeth's School, South Dakota, \$15; Sp. for Bishop Graves' insurance, China, \$7.50; Sp. for Bishop Talbot's school, Wyoming and Idaho, \$40.....	73 89	Petaluma—St. John's, Domestic.....	10 50
Clyde—Mrs. Clark Potts, Colored.....	1 00	NORTHERN TEXAS—\$40.45	
Fredonia—Trinity Church, Domestic.....	4 76	Comanche—St. Matthew's, Foreign.....	3 75
		Dallas—Incarnation, Domestic, \$1; Foreign, \$1.....	2 00
		Dublin—Trinity Church, Foreign.....	1 70
		Fort Worth—St. Andrew's S. S., Lenten Offering, 1893, General.....	25 00
		Terrell—Church of the Good Shepherd, Domestic, \$4; Foreign, \$4.....	8 00
		OLYMPIA—\$36.55	
		Seattle—St. Mark's, Foreign.....	34 20
		South Bend—St. John's, Foreign.....	2 35
		SOUTH DAKOTA—\$20.69	
		Lower Brule Mission—Holy Faith, Dom-estic, 35 cts.; Foreign, 25 cts.....	60
		Church of the Holy Name, Domestic, 50 cts.; Foreign, 20 cts.....	70
		Church of the Messiah, Domestic, 50 cts.; Foreign, 50 cts.....	1 00
		St. Alban's, Domestic, 25 cts.; Foreign, 25 cts.....	50
		St. Barnabas', Domestic, 50 cts.; Foreign, 50 cts.....	1 00
		Church of the Saviour, Domestic, \$1; Foreign, \$1.....	2 00
		Rosebud Agency—St. Thomas', Wo. Aux., Mite Chest, General.....	8 83
		Standing Rock Agency—St. Elizabeth's School, Children's Mite Boxes, General	2 56
		Mitchell—St. Mary's, Domestic.....	2 00
		Spearfish—Mission, Domestic and Foreign	1 50
		SOUTHERN FLORIDA—\$22.40	
		Glen Ethel—Mission, Foreign.....	2 15

<i>Longwood</i> —Christ Church, Foreign	2 25	MISCELLANEOUS—\$1,319.90	
<i>Tampa</i> —Meeting Branch Wo. Aux., Sp. for Mrs. Brierley's Redemption Fund.....	18 00	Interest on Trust Funds, Domestic, \$525; Indian, \$625.....	1,150 00
THE PLATTE—\$14.26		Percival Vaisey, French Memorial, Wo. Aux., Sp. for books for Trinity Divinity School, Tokyo, Japan.....	100 00
<i>Chadron</i> —Grace, General.....	2 00	American Church Students' Missionary So- ciety, for China, \$13.66; Japan, \$13.66..	27 32
<i>Gothenburg</i> —Grace Memorial, General....	4 00	Through <i>The Churchman</i> , General.....	17 00
<i>Grand Island</i> —St. Stephen's, General.....	3 80	"E. C. S.," Colored.....	10 00
<i>Kearney</i> —St. Luke's, Domestic, \$1.95; For- eign, \$2.51.....	4 46	"Anonymous," General.....	4 99
WESTERN TEXAS—\$20.50		"Anonymous," Sp. for Mr. A. M. Thomp- son, Africa.....	2 00
<i>Eagle Pass</i> —Mrs. W. F. Lippitt, Colored... ..	50	"Anonymous," Colored.....	5 59
<i>San Antonio</i> —St. Mark's, General.....	20 00	"A. P. C.," Colored.....	1 00
WYOMING AND IDAHO—\$4.25		"From a Penitent Sinner," Colored.....	1 00
<i>Wyoming.</i>		"C. A.," Colored	1 00
<i>Rawlins</i> —St. Thomas', General.....	4 25	LEGACIES—\$13.76	
FOREIGN—\$25.00		Estate of Helen Gordon, income for the Society.....	13 76
<i>China, Shanghai</i> —St. Mary's Hall, Pure in Heart Society, Wo. Aux., by sale of work. Sp. for support of two Day- schools and Bible woman....	25 00	Receipts for the month.....	\$41,465 55
		Amount previously acknowledged.....	119,117 21
		Total contributions, legacies and specials from September 1st, 1893	<u>160,582 76</u>

APPROPRIATIONS, SEPTEMBER, 1893-1894.

DOMESTIC —(Of which for Indian Missions, \$44,895.00; for Missions to Colored people, \$59,300.00) \$263,880 10	
FOREIGN	195,379 70
Total	<u>\$459,259 80</u>

CONTRIBUTIONS RECEIVED SINCE SEPTEMBER 1st, 1893.

(Excluding Legacies and Specials.)

DOMESTIC —(Of which designated for Indian Missions, \$9,842.36; Missions to Colored people, \$5,135.72, including one-half of general offerings, \$22,903.49).....	\$78,528.92
FOREIGN —(Including one-half of general offerings, \$23,908.48).....	47,423.79
Total	<u>\$125,952.71</u>

Required from Feb. 1st, 1894, to Sept. 1st, 1894, for Domestic Missions \$185,351 18
for Foreign Missions 147,955 91

Total..... **\$333,307 09**

Deficiency, September 1st, 1893..... **\$28,386 94**
Received toward the above in cash and pledges to January 1st, 1894 **15,996 08**
Balance of deficiency..... **\$12,390 86**

The Evangelical Education Society.

OFFICE, NO. 1224 CHESTNUT STREET, PHILADELPHIA,

AIDS THEOLOGICAL STUDENTS

AND

DISTRIBUTES EVANGELICAL LITERATURE

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CHARACTER OF OUR MEN.

The Society has sent into the Ministry over 400 men. With rare exceptions they are doing efficient work in the Ministry. Many of them already occupy posts of large influence. Some are Bishops. Six are professors in Theological Seminaries. *Several are eminent missionaries.* A number are rectors of leading city parishes. Indeed, they are earnestly sought for, and gladly received wherever they go, and, as a rule, they are an honor to the Ministry and to the Church.

CONCLUSIVE TESTIMONY.

We select a few reports from Bishops who have charge of the larger portion of our graduates, Bishops who represent *widely separate sections of the country and various schools of churchmanship.*

BISHOP CLARK, of Rhode Island, says: "They are regarded by us all as *men of the highest ability*, and they have all been *most active and useful laborers* here. They have exercised their Ministry to the glory of God and the edification of His Church."

BISHOP PINKNEY, of Maryland, writes: "All of them stand high in the list of clergy. Most, if not all of them, give promise of distinction in after life. *They are Presbyters of whom any Diocese might be proud.*"

BISHOP CLARKSON, of Nebraska, writes: "As good men as we have in the West for zeal, piety, efficiency and usefulness."

BISHOP VAIL, of Kansas, writes: "Capital, excellent, faithful and true. *Above the average.*"

BISHOP WHITAKER, of Nevada, writes: "I am certain that the average ability, fidelity and fitness for usefulness of these men is higher than the average of the same qualities in any Diocese in which I am acquainted. *I only wish that the whole body of the clergy could become as good.*"

OUR POSITION.

We would by no means lift every burden from the student's back, or remove every obstacle out of his way; but *merely spare him that labor and effort which weaken both mind and body.*

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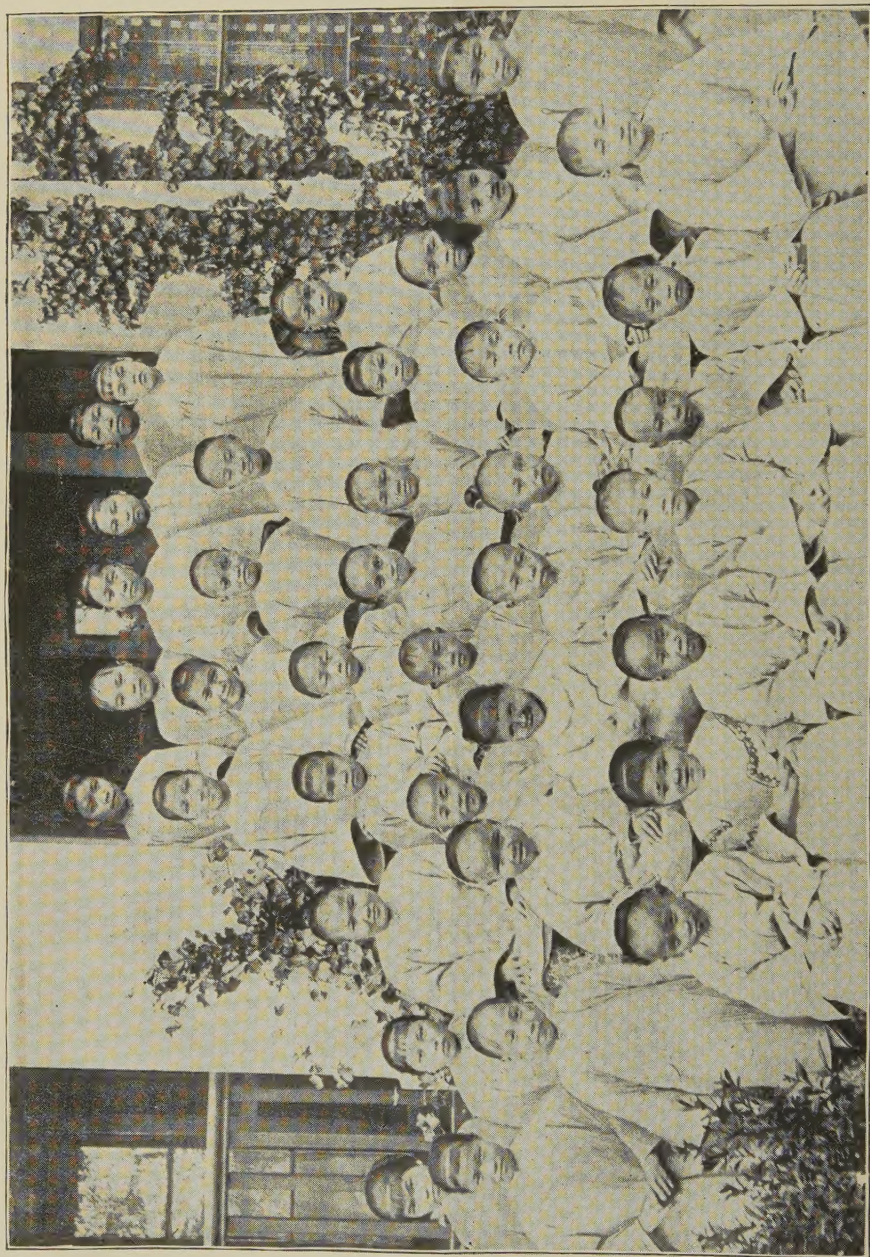
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